

THE STUDENT WORLD

UT OMNES UNUM SINT

Latin America at the Crossroads

FIRST QUARTER 1953

Latin America at the Crossroads

		Page
Latin America at the Crossroads	<i>Ph. M.</i>	1
Latin America and the Ecumenical Movement	<i>G. Baez Camargo, Sr.</i>	5
Evangelism and Proselytism in Latin America	<i>Richard Shaull</i>	14
Stages in the History of the University in Spanish America	<i>Raymond Valenzuela</i>	21
The S.C.M. and Communism in Chile	<i>Orlando Baettig</i>	30
The Student World Chronicle		
Mrs. John R. Mott	<i>Ruth Rouse</i>	35
Reports of Commissions at the Latin American Leaders' Conference		36
Obstacles to Evangelization in the University	<i>Guido Barrientos</i>	42
The Evangelical Church in Brazil	<i>Julio Ferreira</i>	44
The Political Situation in Latin America		47
Letters to the Editor	<i>Rudolf Obermüller</i> <i>Richard Shaull</i>	49
Report of W.S.C.F. Study-Chalet on "What is Man?"	<i>Peter Kreyssig</i>	55
Our Future and Our Unity	<i>John Deschner</i>	65
A Latin American Travel Diary	<i>Valdo Galland</i>	76
Book Reviews		
Modern Poetry and the Christian Tradition	<i>Martin Jarrett-Kerr, C.R.</i>	88
Systematic Theology	<i>Ronald Gregor Smith</i>	89
Ecumenism and Catholicity	<i>W. Manson</i>	91
The One Church in the Light of the New Testament	<i>William Nicholls</i>	94

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INDEX TO VOLUME XLVI

	PAGE
Ambassadors for Christ	131
The Australian Inland Mission and the Isolated Worker . .	333
Books Received	286, 381
Book Reviews	
The Christian Approach to Culture	378
Christian Faith and Natural Science	275
Christianity in European History	284
The Courage to Be	201
D. H. Lawrence and Human Existence	204
Ecumenical Foundations	205
Ecumenism and Catholicity	91
John R. Mott, Architect of Cooperation and Unity . . .	273
Max Josef Metzger — Priest and Martyr	377
Modern Poetry and the Christian Tradition	88
The One Church in the Light of the New Testament . .	94
The Reintegration of the Church	278
Religious Perspectives in College Teaching	371
Science and the Christian Man	284
Scientism, Man and Religion	282
Systematic Theology	89
The Transformation of the Scientific World View . . .	275
Vision and Action — The Problems of Ecumenism . .	199
Church and Mission	157
Christ, the Worker	339
The Christian in the University	152
The Concern for Workmen of the Evangelical Academies . .	309
The Crucified and Risen Christ	111
Ecumenical Chronicle	366
Editorials	
The Church and the World of Labour	289
Ecumenical Encounter in India	97
Latin America at the Crossroads	1
Revelation and History	209

	PAGE
Evangelism and Proselytism in Latin America	14
Evangelism in Rural India	314
Evangelism — the Gospel to the Whole Man	143
The Gospel and the Workers of the South	328
The Iona Community — Industrial Work	301
Latin America and the Ecumenical Movement	5
A Message from the Chairman	101
Message, Myth and History	233
Our More than Human Fellowship	105
A Redeemed Life	135
The Relation between Revelation and History	212
The S.C.M. and Communism in Chile	30
Stages in the History of the University in Spanish America	21
Student Evangelism and Industrial Evangelism	293
The Student World Chronicle	
Canadian S.C.M. Student in Industry Projects	344
Communiqué	244
Contacts between Communist and Christian Student Groups in Finland	247
The Evangelical Church in Brazil	44
Evangelism among the Rural Population of West Africa	351
Kottayam Impressions	168
Letters to the Editor — Margaret Ford	188
— Brian Harvey	192
— William Nicholls	255
— Rudolf Obermüller	51
— Richard Shaul	49, 259
Mrs. John R. Mott	35
Obstacles to Evangelization in the University	42
Our Future and our Unity	65
Our Task of Theological Education	249
Political Situation in Latin America	47
Reports of Commissions at the Latin American Leaders' Conference	36
Report of W.S.C.F. Study Chalet on "What is Man?"	55
Rural Service in India	348
Student Dilemmas	173
The Temptation of Christians to Consider History as Revelation	224
Travel Diaries	
An Asian Travel Diary	194
A Latin American Travel Diary	76
A North American Travel Diary	355
Southeast Asian Travel Diary	263
Witnessing in the University Communities	120

Authors

Anderson, Bernhard W.	212
Baettig, Orlando	30
Baez Camargo, G. Sr.	5
Barrientos, Guido	42
Boyd, R.H.S.	199
Burgess, David S.	328
Coleman, A. John	282
Crespy, Georges	186
Dalziel, Stuart	293
de Haller, Marie-Jeanne	194, 263
de Marsh, Roy	344
Daniel, Harry	284
Deschner, John	65
Eltchaninoff, Cyrille	224
Every, George, S.S.M.	204
Ferreira, Julio	44
Ford, Margaret	188, 333
Foster, M. B.	371
Fritschi, Mano	348
Galland, Valdo	76, 157, 355
Giles, Leila	205
Gregor Smith, Ronald	89
Harvey, Brian	192
Hesse, Mary	275
Ige, Bola	178
Jarrett-Kerr, Martin, C. R.	88
Jones, Henry D.	339
Jones, Penry	301
Juva, Mikko	247
Kreyssig, Peter	55, 143, 233
Lee-Woolf, Philip	152, 181
Lillingston, Peter	351
Mackie, Robert C.	105, 377
Manson, W.	91
Maury, Philippe	I, 97, 120, 209, 289
Müller, Eberhard	309
Nara, Tsunegoro	131
Nicholls, William	94, 255, 278
Niemöller, Martin	111
Niles, D. T.	101
Obermüller, Rudolf	51
Reeves, Marjorie	378

Rogers, Murray	314
Radja Haba, Leo	176
Rouse, Ruth.	35, 273
Shaul, Richard	14, 49, 259
Stringfellow, William	182
Thomas, M. M.	135
Tillman, R. B.	201
Valenzuela, Raymond.	21
Zachariah, Mathai	173

THE STUDENT WORLD

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PHILIPPE MAURY, *Editor*

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NUMBER I

Latin America at the Crossroads

More than fifty Student Christian Movement delegates from ten Latin American countries met in July, 1952, at Sitio das Figueiras in the neighbourhood of São Paulo, the so-called Chicago of Brazil, for a two-weeks' leadership training conference organized by the World's Student Christian Federation. This meeting was the climax of long and patient efforts on the part of several Student Christian Movements in Latin America and of the Federation in its attempt to encourage the development of student Christian work on that continent. It should also be thought of as the starting point of a new effort to present Jesus Christ to Latin American students.

The Federation has had contacts in Latin America for many student generations. During the last ten years it has made regular contributions to the budgets of several Student Christian Movements in Latin America. As a result, they were very well represented at the General Committee meetings of the Federation in 1946 and 1949, where special attention was given to the needs of this new area of work. At the request of Latin American leaders, one of the first projects was the organization of a continental leadership training conference. After it had been postponed several times because of practical and financial difficulties, it was finally decided to hold this meeting in the summer of 1952. It was made possible through the generosity of several Student Christian Movements and of missionary societies in Canada and the United States. It was also decided to appoint to the Federation staff a Secretary with particular

responsibility for Latin American work and especially for this conference. It was very fortunate that Pastor Valdo Galland of Uruguay was at this time just finishing graduate studies in theology at Geneva and was able to join the staff in June, 1951. Credit for the organization and success of the conference in São Paulo must be given to him and to the national Secretaries of Student Christian Movements related to the Federation in Latin America.

This issue of *The Student World* is an attempt to report on this meeting and also to give our readers a general impression of present ecclesiastical, cultural and political conditions in that part of the world. Some of the articles are shortened versions of speeches delivered at the São Paulo conference, some were preparatory documents for it, and some have been especially written for this number by delegates to the conference. The Latin American situation is both so complex and so rich in possibilities for Christian witness and advance that it deserves a much broader treatment. It is fortunate that in a few weeks a specially prepared report by Valdo Galland on the situation in Latin America as seen in São Paulo will be printed and made available to all friends of the Federation who may ask for it.¹ However, these few articles can provide a first initiation into this field of Federation activity and a general description of the task with which we are confronted today in this part of the world.

I would particularly like to emphasize that in Latin America, perhaps more than in any other part of the world, there is a pressing need for Christian work in the universities. While Protestant churches of various denominations are at present going through a period of extremely rapid growth, so rapid that in several instances church membership has more than doubled in the last ten years, every observer of the Latin American scene agrees that there is an urgent need to train intellectual leadership for the Christian Church. Although any generalization may be misleading, it has been said so often that I feel free to repeat it, that the prevailing characteristic of the Latin

¹ As soon as this report is ready for distribution, further notice will be given, with an indication of its cost.

American universities and intelligentsia is a striking spiritual emptiness. As several articles in this number point out, Roman Catholicism in Latin America has since its beginning been marked by the presence of the Inquisition, which later provoked a violent rationalistic reaction in the form of positivism. It now seems that, with a few brilliant exceptions, Roman Catholicism has almost entirely lost its grip on the Latin American mind, and positivism is also dying out. As a result there is no clear-cut intellectual trend which can be considered as typical of Latin America. Communism has a great appeal for students, not only from a purely political viewpoint but as an ideology. Only a minority, however, can be considered as Marxist in doctrine and loyalty; the majority are groping blindly with no defined purpose and no understanding of life, history and society. They are characterized by a very elementary materialism which considers professional and financial success as ultimate values. Such conditions offer very exceptional opportunities for the presentation of the Christian message to Latin American intellectuals. I would not say that there is a greater need here than in other parts of the world — all men are equally in need of the good news of Jesus Christ. But it should be recognized that the spiritual destiny of Latin America is not yet clearly determined; Christian witness can have almost immediate and tremendous repercussions, since there is almost no other ideology or religion which it must confront before being heard and accepted.

It would be dangerous to give the impression that student Christian work in Latin America has now reached a point even of provisional achievement. It was the conviction of all participants in the São Paulo conference that something had been begun but that the real task lies ahead. Many plans were laid down at the conference for the development of Student Christian Movements in the countries where they are already established, for the establishment of new Movements in countries where there are none, for the organization of leadership training conferences, of such specialized meetings as theological students' conferences and of study conferences on Christianity and communism, for the publication of a continental magazine which will perform for the Spanish- and Portuguese-speaking public

a function similar to that of *The Student World* and *Federation News Sheet* among English-speaking readers. All this involves a heavy financial responsibility for Latin America and for the Federation as a whole. But the genuine concern of the representatives of ten Latin American countries at São Paulo is, if not a guarantee, at least a token, that this is not mere dreaming, but realistic planning and assuming of responsibility.

Finally, it should be emphasized that the Latin American Movements are expecting a great deal from us, particularly in helping them to break through their feeling of isolation which results from both geographical and political factors. Latin American students are calling for help, and not only for financial help. They are urging other Student Christian Movements and all friends of the Federation to think of them, to visit them, or to make it possible for them to visit other parts of the world. They wish to take their share in the total life of the Federation, and some remarkably generous gifts to its total program have already shown that when they claim to be members of the Federation, Latin American students mean business. In brief, the Federation should not think of Latin America as a far-away continent begging for material assistance, but, as in the cases of Asia and Africa, as one of its constituent members, one which deserves a great deal of care and help, but also one from which much enrichment can be expected.

PH. M.

Latin America and the Ecumenical Movement

G. BAEZ CAMARGO, Sr.

There have been three great moments in the history of the Christian Church in modern times: the Reformation in the sixteenth century, the rise of the modern missionary movement in the eighteenth century, and the appearance of the ecumenical movement during the second half of the nineteenth. The last may be able to solve what has seemed to be an insoluble dilemma — that of unity *versus* freedom. On the one hand it was believed that freedom necessarily leads to anarchy, disintegration and chaos, and consequently destroys unity. On the other, it was thought that unity must imply a monolithic structure, absolute uniformity, tyrannical oppression and, consequently, the death of freedom by asphyxiation. Thus, often in the name of freedom unity has been sacrificed, and in the name of unity freedom has been destroyed.

This has occurred especially in the life of the Church. With the fall of the Roman Empire which, thanks to military power and capable administration, had been able to keep the old world united for several centuries, chaos suddenly threatened. At that point the Church, which had marched hand in hand with the Empire from the beginning of the fourth century, felt obliged to take up the standard of order and cohesion as it fell from the faltering hands of Imperial Rome, and to constitute itself as guardian of the unity of the world. This was perhaps inevitable, and the world doubtless benefited greatly from it. But it is also a fact that, in assuming this task of unification, the Church did not know how to avoid taking upon itself temporal and political functions. Because of this it had to undergo radical changes in its structure, and even in its spirit and life. Christianity became Romanism.

Ecclesiastical Romanism

Romanism tended, whether deliberately or unconsciously, to take the form of an ecclesiastical empire, as a substitute for the decadent Roman Empire. Byzantianism could not guarantee the world either unity or peace. The Church assumed this responsibility by establishing a hegemony which was catholic, meaning universal, and at the same time Roman, with the centre of its power in the old capital of the Caesars. Theoretically and originally, this hegemony was spiritual in character. In practice, the Church assumed temporal powers. Then followed the dogmatic justification of this double function. To justify the Roman element, there was developed the legend that the Apostle Peter was the first Bishop of Rome; to justify the supremacy of the Bishop of Rome, there was created the false exegesis of the apostolic primacy of Peter and his authority over the entire Church, and a convenient line of papal succession was invented in keeping with the theory that monarchical systems are hereditary. On these foundations a new imperial structure developed which proposed to give a new *Pax Romana* to the world.

The Roman Empire had tried to keep its conquered people happy by allowing a certain degree of regional autonomy and by showing tolerance towards their national religions. They enjoyed considerable freedom of thought. The philosophers of the different schools talked, disputed, and promoted their different systems, and the imperial authority made no attempt to impose a single ideology. Swarms of priests of diverse and opposing cults officiated over their rites, propagated their beliefs and won converts, without meriting from the Caesars anything but indifference, or at the most, passing curiosity. Caesar demanded only universal acceptance of his supreme political authority and of the divine honours which he claimed for himself, and never attempted to exercise absolute authority over the conscience. Jews and Christians were persecuted not so much for their religious beliefs as for their refusal to worship the Emperor. The system was imperial, tyrannical and autocratic, but not, strictly speaking, totalitarian.

Ecclesiastical Romanism, on the other hand, insisted on religious unity, the inclusion of all peoples everywhere in one fold. In favour of this there existed, it is true, the mandate of the Gospel. The attempt to bring all men to recognize the Lordship of Christ was entirely in accord with the purpose and spirit of Christianity. But Roman Catholicism falsified the method. According to the Gospel, souls must be won by preaching and witness. In principle, freedom of conscience must be respected, since the love of Christ can be satisfied only by the free response of love on the part of man. There can be, therefore, no imposition, no use of force. But Roman Catholicism did not have enough patience to wait for the free response of the heart. Evangelization, which was the glory of the early missions, was gradually replaced by imposition, by the control of conscience through compelling uniformity in religious thought and practice. This necessitated greater centralization of power than in the ancient Roman Empire. The Roman Catholic system culminated in the Inquisition, supreme weapon of religious uniformity and freedom's tomb. To think for oneself, to exercise the right of freedom of conscience, to differ: this became the worst crime, the unpardonable sin.

The Reformation and individual freedom

The rise of the Reformation, with its emphasis upon the freedom of the individual conscience and respect for the personal convictions of the believer, was more than justified. It is true that in the Protestant movement there remained a residue of intolerance which has only gradually disappeared. The Reformers, who as men were smaller than the great work they did and the supreme cause they represented, were not always able to free themselves from the deeply-rooted attitudes and prejudices which they inherited from their Roman Catholic training. Thus, there always existed a certain amount of intolerance of Protestants towards Catholics and of Protestant groups towards each other, which at times led to violent persecution. But it is a fact that this attitude of some Protestants is not in accordance with the genuine spirit of Protestantism, the essence of which is freedom of conscience, free inquiry and

the complete responsibility of the individual believer before his God. The Catholic and the Protestant who persecute those who do not share their beliefs both go against the spirit of Christ. But while the Catholic who persecutes heretics is consistent with the ultimate logical conclusions of his ecclesiastical system, the Protestant persecutor denies and betrays his faith.

The emphasis of the Reformation on the freedom of the individual conscience naturally produced a large number of groups and movements. For this and other reasons, the Roman Catholic writer, Hilaire Belloc, sees the Reformation as the origin of all the evils of the modern world. The exaggeration is evident. The Reformation was, in principle, a healthy movement. It was the emancipation of life oppressed by a system, the revolt of man against ecclesiastical machinery, of the mind against dogma, and of the heart against ritual. Every sudden eruption of life is exuberant and produces varied forms. It is impossible to expect that the victorious advance of the jungle should produce the uniformity of the public park, or that the multifarious depths of the sea should bring forth a single species. Variety, difference, and, if you will, contradiction are the inescapable risks of freedom. They may also be one of its advantages.

This does not mean that the endless multiplication of denominations and sects is an absolute and unconditional good. It is true that the existence of various great doctrinal, administrative and liturgical traditions is advantageous, for they represent necessary emphases which one single organic system could scarcely maintain. But it must also be admitted that a much greater number of subdivisions and of divisions of these subdivisions can hardly serve to exhibit clearly these very legitimate ideological and historical emphases. Moreover, certain divisions which were due to some historical accidents have survived long after the causes of separation have disappeared. In other words, the time has come to transcend the first period of the Reformation, which was necessary and fruitful, but transitory — the period of insurgence and prolific exuberance — in order to enter the second period, no less necessary, no less fruitful, and equally vital — the time for coordination, creative leadership and active fellowship.

Unity and freedom

Seeking the supreme good of unity, Roman Catholicism sacrificed internal freedom ; seeking the supreme good of freedom, Protestantism sacrificed external unity. Do unity and freedom constitute an unavoidable dilemma, a true antithesis, an insoluble contradiction ? The Gospel affirms both "the glorious liberty of the sons of God" and the unity of the Body of Christ which is the Church. The Apostle Paul exhorts the early Christians both "to be firm in the liberty with which Christ has made you free", and not to divide the Body of Christ. Our Lord and Saviour says : "Come unto me", and waits for the human heart to accept and love Him freely, refusing to use any other means to conquer the conscience than the suffering and love of the Cross. He prays for His disciples "that they may be one, that the world may believe". Beyond any doubt, in the light of this double demand of the Gospel — for unity and freedom — there must be an authentic form of freedom that does not destroy unity, and a real expression of unity that does not require the sacrifice of freedom.

The present ecumenical movement aspires, by the grace of God, to realize in a visible form this double demand of Christianity. It tries to maintain freedom in unity and unity in freedom. How does it do so ? First of all, it definitely rejects the Roman Catholic presupposition that unity must necessarily be based on dogmatic, liturgical and administrative uniformity ; or, expressed in another way, that unity necessarily presupposes the simple, unified, monolithic, organic structure of the Church under a pyramidal, hierarchical system. In the words of Dr. John A. Mackay, President of the International Missionary Council, it has rejected the "Romanization" of the Church of Christ. And in this it follows the tradition, not only of Protestantism, as historically defined, but of primitive Christianity, as expressed in the original autonomy of each congregation (*ecclesia*) as well as in the later system of episcopal dioceses and independent patriarchates, and regional and general councils. At that time the Church was Catholic and Apostolic, but not Roman.

Because of its very nature, the present ecumenical movement can include only the non-Roman churches. Due to its orientation as well as its own definition of itself, the Roman Catholic Church can never form part of an ecumenical movement, in the truly universal sense of this word, because it considers itself the only true Church of Christ, and conceives of Christian unity only as the submission of all believers to the ecclesiastical regime which has Rome as its centre.

Diversity within unity

The ecumenical movement neither overlooks nor belittles the existence of differences, including those of doctrine, government and liturgy, which seem irreconcilable. Rather, it is completely aware of them. In this it is right, for there can be no lasting or profound sense of Christian unity which refuses to recognize such differences. In addition, the ecumenical movement is well aware of the fact that, although many of these differences are secondary in character, there are others which are of primary importance, and imply justified and legitimate sentiments of loyalty to one's conscience and faithfulness to the truth of the Gospel, according to the light which one may have. There is here none of the careless optimism which, acting in good faith but with evident superficiality, discards these differences with the stroke of the pen, or maintains that they really do not exist or are completely lacking in importance.

Time and time again in ecumenical meetings a feeling of humility and sorrow in the face of such differences is expressed. Before God and in a spirit of contrition, it is recognized that many of them are doubtless due to the limitations and imperfections of human reason and the incomplete submission of the human heart to the illumination of the Holy Spirit ; and those who participate in these gatherings pray ardently that God may help them to understand better His will and His ways and open their hearts more completely to His Word. In this spirit of prayer, the Faith and Order movement brings together theologians of different confessions with the purpose of carrying on fraternal conversations about these differences, studying and contrasting them, honestly and carefully, in order to discover to what degree and in what manner they can be resolved, or at

least lessened. These are conversations in which no-one is required to renounce his convictions and from which there comes forth no canon, order or dogmatic definition which must be imposed on the churches.

On the other hand, there is the recognition that the existence of certain differences of opinion and practice may be a healthy thing, if these represent emphases on diverse elements which, taken together, are all necessary for the collective life of the Church. For that reason the ecumenical movement does not require the watering down of convictions born in a true spirit of loyalty to the truth as one knows it, nor does it aspire to syncretism or a colourless mixture of all opinion in the name of unity. That which it desires and asks for, in the face of the very real fact of differences, is that with these differences and above them the disciples of Christ be united in spirit and action, and that they remain together out of love for Christ and in spite of everything.

Fundamentally, it is not here a matter of achieving unity by stipulations and contracts, by omissions and concessions. Many times the official documents of the movement have declared that Christian unity is not an achievement of men, but a gift of God in our Lord Jesus Christ, a gift that has already been given because it has been given in Christ, who by His Cross has broken down all walls of separation. It is a unity deeper and more indestructible than that of hierarchies and systems. If the Church is the Body of Christ and Christ cannot be divided, then the Church is really one. What the ecumenical movement desires is, with God's help, that Christians may meet with one another, so that they may become aware of the existence of that unity which they have in Christ and discover together ways of making it effective, of realizing it visibly, so that the world may believe. In other words, Christians are already one by virtue of the redemptive work of Christ, but they are not yet one in the visible manifestation of that supernatural unity.

Latin American Protestantism and the ecumenical movement

What is the place of evangelical Christianity in Latin America within this movement? Forty or fifty years ago some

leaders of the ecumenical movement doubted that Latin American Protestantism, then generally thought of as foreign missions in lands already Christianized, had sufficient credentials to participate in it. But those days have definitely passed. Closer contact with the Protestant movement in Latin America brought out two important facts which had not been sufficiently recognized : (1) that taking into account the real spiritual situation of Latin America, it could still be considered mission territory, and was so considered even by Roman Catholic authorities; and (2) that Protestantism has now become indigenous in Latin America, and that therefore the ecumenical movement cannot avoid taking it into account. The result is that it now has a recognized, though modest, place on a basis of equality with other areas. It still participates only in a limited way in ecumenical activities, due to the relative youth of its Evangelical Churches. But the essential thing is that it is present. To the degree that Latin American Protestantism grows and, as is to be expected, becomes more mature in experience, and produces more and better prepared leaders, its participation in the ecumenical movement will be more active and intimate.

What can Latin American Protestantism receive from the ecumenical movement ? Above all, the tremendous stimulus of solidarity with Christians around the world. We are a minority witnessing in an atmosphere which is generally hostile. The task before us is overwhelming, considering its intrinsic difficulties, our numerical weakness and the limitations of our resources. In some countries our churches are suffering violent persecution. Although our stupid pride may keep us from admitting it, we need the help which God gives to His own through the fellowship of Christians, the "communion of saints" which we affirm in the Creed, but which we often in practice neither seek nor appreciate, despite our need of it.

Moreover, the ecumenical movement offers us the opportunity for broad spiritual sharing. "We are members one of another." Even though Latin American Protestantism were as strong as we might wish, and as sufficient unto itself as we might imagine, it could not do without this other aspect of the "communion of saints" without serious danger to its spiritual health. We have undoubtedly received much spiritual enrich-

ment through our fraternal association with the believers of the so-called "mother churches", who brought us to the knowledge of our Saviour and towards whom we feel a very just debt of gratitude. But no church by itself is the universal Church of Christ, nor are we altogether that Church, but only parts of it. Through the ecumenical movement we have the opportunity of receiving great spiritual riches from the life and testimony of other churches in other parts of the world.

It is perhaps too early to speak of the possible contributions of Latin American Protestantism to the ecumenical movement. We are still the younger members of the family, at a stage in which we must receive much more than we can give. At the same time we might perhaps suggest that Evangelical Christianity in our lands could help to strengthen the evangelistic zeal and biblical emphasis of the World Church. We might also bring to it the greater freshness and spontaneity of personal experience and an impulse towards the realization of the revolutionary implications of the Gospel. But all this is in the first stages. At this moment the most important thing is for us to tighten our bonds with the ecumenical movement, with the hope that in His good time God will show us what He wills to do through the consecrated witness of the Evangelical Churches in Latin America.

Evangelism and Proselytism in Latin America

RICHARD SHAULL

Student Christian Movements in Latin America face a very serious problem when they strive to be ecumenical in the fullest sense, and at the same time to fulfil their evangelistic task. If we remain true to the norm of the ecumenical movement, we will include in our fellowship all those who confess Jesus Christ as their Lord and Saviour. As Roman Catholics make that profession, and as nearly all those with whom we come in contact in university circles are members of that church, our position would seem to be clear. We would welcome them into our Movement ; we would hardly consider that they should be evangelized, as they are already Christian ; much less would we think of trying to convince them to leave their church and join ours.

There is, however, a growing feeling that something is wrong with this argument. No matter how logical it may appear, it simply does not fit our real situation. A careful study of the problem and an attempt to redefine the evangelistic responsibility of Student Christian Movements in Latin American countries are thus long overdue.

Roman Catholicism in Latin America

In doing this, it is essential that we keep in mind certain fundamental facts about Roman Catholicism on this continent which seriously complicate the problem.

1. Its general lack of a Christocentric emphasis. It is common knowledge to observers of Roman Catholicism here that Jesus Christ is more and more being relegated to a secondary position. The Virgin Mary is the object of worship ; prayers are directed to her ; for many she would seem to be the one member of the Godhead with whom they may enter into an intimate and personal relationship. This has gone so far that the most popular Virgins, those of Guadalupe and Fatima,

appear without the Baby Jesus. Christ is no longer present even as a child in the arms of his mother.

The Christ who yet remains is on the cross, dead. The living Christ who speaks and heals, who calls men to Him and purges the temple in holy indignation : He is practically unknown. In His place remains only the Christ on the cross, lifeless and bleeding, that figure which provoked in Unamuno the terrifying lament : *El Cristo de mi tierra es tierra, tierra, tierra*.

This has tremendous consequences. In relation to our problem, it simply means that no matter how devoted a Catholic student may be, he has probably never entered into personal encounter with the living Lord nor known a Saviour who has power to pardon and cleanse as well as wholly to transform human life.

2. The Bible has become a closed book. It is generally known as a Protestant book. When someone talks about it, people ordinarily assume that he is a Protestant. In most cases the Catholic Bible is so expensive that few can buy it, and rare indeed is the bishop who emphasizes its purchase or use by the believer. Many intelligent Catholic laymen complain that the sermons they hear at Mass are decidedly lacking in biblical content. The average student brought up in the Roman Catholic Church has little or no knowledge of the Bible, and should he remain in his church, he will be in an atmosphere which will neither encourage him to study it nor help him to understand its central message.

3. In view of the above factors, it is not surprising that the level of spiritual life and influence in the Catholic Church is extremely low. Superstition reigns along with abysmal ignorance of Christian truth. The students who rebel against this find no positive alternative. A few may read the works of Maritain and other modern Catholic writers, but the vast majority remain on the fringe of the church or assume an anti-clerical attitude. Fanatical superstition and violent anti-clericalism are more and more tending to become the two poles of religious expression in Latin American Catholicism.

4. Lastly, we dare not overlook the demonic character of hierarchical power when it becomes an end in itself. A conversation which I had some years ago with a Spanish priest in

Colombia may help to clarify what is meant here. When I questioned him about the church's support of certain very corrupt and reactionary political elements, he said, "You do not understand what the Roman Church is. We are not primarily concerned about democracy or social justice, but rather we support that party which will guarantee to the church the rights and privileges which it, as the true church, deserves."

This pursuit of power as an end in itself has not only corrupted the church but has had disastrous consequences in the life of Latin America. It means in practice that the hierarchy attempts to dominate every sphere of life ; it means a wealthy institution unconcerned about social problems but zealous to support forces of reaction which will not take away its wealth ; it means the use of any means, however vile, against its enemies. Many of its bishops constantly publish the most flagrant lies about Protestants, as well as about their political enemies ; and Protestants, liberals and Masons are constantly called communists by men who are doctors of the church.

It means, finally, violent persecution of Protestants where the political forces in power permit it or offer their policemen to carry it out. In Colombia alone more than two hundred and fifty instances of persecution have been reported during the past three years, and in many of these priests led the mobs which attacked Protestants or publicly thanked the police who did it for their great service to the true faith. If we ignore this demonic element in hierarchical power because it occurs within a Christian church, we are in the same category as those fellow travelers who constantly attempt to overlook the demonic element in communism because they rightly sympathize with certain of its objectives.

These four facts combine to create the context in which the Student Christian Movement must redefine its problem of ecumenical relationships in Latin America.

Ecumenical yet evangelistic

Our understanding of ecumenism dare not cut the nerve of evangelistic witness to Roman Catholic students. Throughout Latin America, and especially in university circles, there exist profound religious disorientation and a spiritual vacuum which

must be filled by something. If we fail to make a vital evangelistic witness at this time, we abandon the struggle to communists and sectarian groups on the fringes of Protestantism. Some religious faith is going to fill that vacuum very soon. If we do not, others will. I have been startled by the number of professional men and women who have told me that when they were students they turned to communism because, in their desperate struggle to find a faith by which to live, the communists came to them as the only people on the campus who believed anything and were utterly committed to the propagation of their faith.

Nor dare our emphasis upon ecumenism keep us from helping students to find a new spiritual home. It is at this point that our fear of proselytism has, at times in the past, led us into greater sin. We have rightly welcomed Catholic students into our groups, where they have often come to a personal faith in Christ and have studied the Bible and found in it a living message. But we have made no effort to discuss with them the problem of their church relationship. All too often the result has been that when these people have left the university they have found themselves completely alone in a hostile world. Roman Catholicism is incapable of providing them with a spiritual home, and the fire which once burned brightly in the warmth of Christian fellowship burns low and dies. I know few people more dissatisfied with life than some of those who have gone through this experience and today have only the memory of the faith and convictions which once were theirs.

Our task, then, is to be ecumenical yet evangelistic in a Roman Catholic situation ; and further, to help converted students to find a spiritual home without descending to mere proselytism in an attitude of spiritual pride. How can this be done ? In our Latin American Leaders' Conference in São Paulo last July a great deal of serious attention was given to this problem, for many felt that it is crucial for the future development of the Student Christian Movement in Latin America. The statement prepared by the General Secretaries who wrestled with it is printed elsewhere in this number. This article is intended simply to serve as background for that statement, and in an attempt to solve the dilemma posed above, I would like to offer a few suggestions.

Unworthy witnesses

The Word of Jesus Christ comes as judgment upon all churches and upon all Christians. Whenever we witness to it, we recognize that it judges us as well as those to whom we preach. Any criticism which we make of Roman Catholicism is, to some degree, a criticism of ourselves. The Protestant Church is in the very difficult position of being constantly aware of the horrible corruption of Roman Catholicism, yet of never being able to say: "We are free of these sins." We Protestants constantly fail to give a worthy witness to Jesus Christ and to really study the Bible and live by its message; we too must be aware of the dangers of bureaucratic influence and the corruption of power. We often say that Protestantism recognizes its imperfections while the Roman Church does not. Yet how easy it is for us to forget our sinfulness and to fall victims of pride.

If we live in constant recognition of God's judgment upon all churches, we are daily thrown back upon His mercy. In all our sinfulness we are constrained to preach the Gospel, yet without pride in ourselves or in our church. We do not go to the Roman Catholic to condemn his religion and to offer him ours, proud of that which we have developed. Rather, in love we offer him the Gospel which God has given to us and to which we can witness only unworthily. It is the power of God which we have experienced in our lives and which we joyfully and humbly proclaim to others.

Witnessing to all men

Our evangelistic task is not that of proselytizing but of witnessing to Christ in such a way that men in all churches and outside the Church will be led to an encounter with the living Lord and to a personal decision before Him. Any evangelistic emphasis which is primarily proselytism must be condemned. The cause of Jesus Christ is not served simply by getting people to join our church or to transfer their membership from one to another. Evangelism is our witness, in the power of the Holy Spirit, to what God has done and is now doing in Jesus Christ. It should naturally be a witness to those who are outside the Church. But, in a very real sense, this witness must be to all those who are in the churches, our own as well as the Roman Catholic.

In our situation this means that each unit of the Student Christian Movement is called upon to present clearly the message of Jesus Christ to *all* students, be they atheists, disoriented anti-clericals, fanatical Catholics or nominal Protestants. And we recognize, as we present the Gospel to them, that we ourselves are in daily need of this renewed confrontation with the living Lord.

Evangelism and the Church

Our evangelistic task is not completed until the student who has been converted has become an active member of a permanent and vital Christian fellowship. The recovery of the doctrine of the Church in our time has permitted us to see how important this is, and to realize that the New Testament does not speak of isolated Christians but only of members of the Body of Christ, in which they are bound together in intimate fellowship.

This emphasis is indispensable for two reasons. First of all, there is no growth in the Christian life without the help of the Church. John Calvin expressed this clearly when he said: The Church is our mother "since there is no other way of entrance into life, unless we are conceived by her, born of her, nourished at her breast and continually preserved under her care and government till we are divested of this mortal flesh" (*Institutes*, IV, I, 4). Our failure to recognize this truth has been one of our greatest weaknesses. To the degree that we have neglected it, we have been responsible for a generation of spiritually homeless men, whose growth in Christian life has been stunted and whose faith has often perished for lack of a congenial atmosphere in which it might develop. This fact makes it imperative that every effort be made to relate students to a worshipping and believing Christian community while they are members of our Movements.

There is, moreover, a second reason for insistence on this point. To be a Christian means not only to receive something from Christ but also to serve Him. The student who surrenders himself to Christ is caught up into God's purposes and thrust out into the world to do His will. But he cannot do this as an individual standing alone. Christ's will for man is being realized in history through the Church which is His Body. Therefore

service to Christ necessarily carries with it active participation in the Christian community. Students dare not stand on the sidelines and criticize the Church for its weaknesses. They must make their contribution to God's redemptive work in the world, within the framework which God has established.

We must recognize that the majority of students who come to a vital Christian faith through our Student Christian Movements will not be able to find a spiritual home and a field of service within the Roman Catholic Church as it exists in Latin America today. Most of the students with whom we work have already abandoned it ; of those who have not, many will do so as their knowledge of the Bible and of Christian faith develops. Whether they have broken with the church or not, it will be practically impossible for them to find in Catholicism here a stimulus for Christian growth. Some students may feel called to return to their church and to attempt to reform it from within, and if they feel the urgency of this vocation, we should not discourage them. But the more intimately one comes to know the state of Roman Catholicism in Latin America today, the more sceptical one becomes regarding the possibility of success of any such effort. Even those groups which have broken with the church in recent decades and founded independent Catholic churches, have not had a sufficiently positive theological orientation or enough moral and spiritual power to initiate a real reform movement. It is very doubtful if the Roman Church in Latin America is capable of producing a Savonarola, much less a Luther.

The Roman Catholic student who is converted through our Student Christian Movements must make his own decision regarding a permanent spiritual home. We cannot make it for him, nor should we try to force him to abandon his church. But as he faces the problem in the very real situation in which he finds himself, we have the inescapable responsibility of discussing with him the question of his church relationship, and of inviting him to find such a home and place of Christian service within our churches. To do less than this is to leave our evangelistic task unfinished, to thwart the spiritual growth of such students, and to leave undeveloped their Christian vocation at a moment when this continent desperately needs their services.

Stages in the History of the University in Spanish America

RAYMOND VALENZUELA

Any historical survey of the development of universities in the Spanish speaking countries of Latin America¹ must begin with a careful study of the colonial university. For an adequate understanding of the colonial past is a necessary key to the understanding of all subsequent Spanish American history, and this is particularly true with regard to the university.

The greatness of Spain's achievements in politics, exploration and colonization during the sixteenth century is well known. Not so well known is the greatness of her cultural achievements in the colonies of the New World, achievements which kept pace with her expanding political frontiers. The earliest universities in Spanish America were founded while the continent was still being subdued. The University of San Marcos in Lima, and the University of Mexico, both chartered in 1551, dispute the honour of being the oldest extant universities in the Western hemisphere. Before the earliest North American university, Harvard, was founded in 1636, universities had also been established in the present-day countries of Colombia, Argentina, Bolivia and Ecuador, while six others were founded in various colonies before the end of the Spanish regime.

Spanish background

The universities in the Spanish colonies in America may all be described as "scholastic universities", and were so similar in orientation that we may safely generalize about them. If it

¹ The history of the university in Portuguese-speaking Brazil, though having many points of contact with that of Spanish-speaking countries, is a separate chapter in the history of Latin American education.

seems strange that institutions which date from the middle of the sixteenth century to the beginning of the nineteenth should be called "scholastic", it must be remembered that scholasticism really came to Spain at the beginning of the sixteenth century, and that the "Middle Ages" persisted in Spain long after the "modern era" had begun in the rest of Europe. During the period of the greatness of scholasticism in Europe, Spain was in the midst of her eighth century warfare with the Moors, defending her soil and her faith. With all of her energies bent on war, it was not until the final victory over the Moors in 1492 that Spain began to relate herself profoundly to the intellectual life of Europe. And at this point she adopted, not the new philosophies of the Renaissance, but the waning scholasticism of the Middle Ages. For the immanentism and anthropocentrism of the Renaissance were incompatible with the religious zeal, the transcendentalism and sense of divine mission as the saviour of Christianity which Spain had developed in her struggle against Islam. With the Renaissance Spain also rejected the Reformation which came to her in an Erasmian rather than a Lutheran or Calvinistic form. Yet neither Renaissance nor Reformation received a fair hearing from the people habituated through the long years of religious warfare to react with violence and passion against all ideas designated by their authorities as foreign to their faith and tradition.

But since the impact of the Renaissance and Reformation could not be answered solely by violence, even if directed by the Holy Inquisition, Spain sought for an intellectual structure to justify her "Catholic" faith. This she found in scholasticism which, though losing favour in Europe, was the most coherent and powerful formulation of Roman Catholic philosophy available. This adoption of scholasticism was truly a creative appropriation. The philosophy of the Schoolmen was reconsidered and restated by such great scholars and thinkers as Vittoria, Suárez and Molina, who created a brilliant neo-scholastic era in Spain. It must be emphasized that scholasticism became far more than an academic philosophy; it became the ideological basis for the total organization of life. As a reward for the defense of Roman Catholicism the Crown of Spain had won from the papacy the right of ecclesiastical appointment. Under

this regime the Spanish Empire became a veritable theocratic state. Writes Dr. John Mackay :

The Roman Church was nationalized in the country, and became fused with the state in such a way that the juridical distinction between church and state disappeared. The throne and the altar, patriotism and religion became identified. As a logical consequence no minorities nor heretics could be tolerated within the borders of the state. The Spanish monarchs became priest-kings as the Egyptian Pharaohs had been.¹

As in all totalitarian regimes, a thought police was believed necessary, and Spain developed the Inquisition to guard the purity of doctrine throughout the vast domains of His Catholic Majesty.

The colonial university

The colonial university was a characteristic expression of the theocratic state. The great Peruvian scholar, Luis Alberto Sánchez, in his book, *The Latin American University*, states : "Our university grew out of a nuclear idea, that of God. That is why all its system revolved around the Faculty of Theology."² Its main functions were to train the priests and lawyers needed for the colonies, and all laws were based on theological principles. As the brilliant Argentine philosopher, Alejandro Korn has stated :

The distinction between the ethical concept and the juridical do not exist for the legislator who, interpreting a metaphysical doctrine, considers himself permitted to convert into law whatever he judges rational or right in order to subordinate human acts to a transcendent objective... The first concern of the legislation of the Indies is to maintain colonial society subjected to Catholic dogma³.

¹ *The Other Spanish Christ*, p. 26.

² *La Universidad Latinoamericana* (Editorial Universidad de Guatemala, 1949), p. 19.

³ *Obras Completas* (Editorial Claridad, Buenos Aires, 1949), pp. 49-50.

Unquestionably the centrality of the theological concept gave the scholastic university a remarkable unity, as the studies of Coleman, Nash and Moberly have well brought out in relation with the scholastic medieval university. But what the colonial university gained in unity it largely lost in narrowness.

But it cannot be denied that during their first century the colonial universities were institutions of genuine vitality. The supervision of the Inquisition was hardly necessary in the face of the willing conformity of faculty and students. Vitality emerged from conviction and from a sense of the importance of the university in the task of Christianizing a continent. Though formed to defend a rigid hierarchical system the colonial universities were themselves institutions in which there was a good deal of self-government. They were founded on the model of the University of Salamanca in Spain, which had combined the systems of the University of Paris, where the faculty governed, and the University of Bologna, where the students governed, forming what the Argentine university historian, Gabriel del Mazo calls a "true community of professors and students". The colonial universities did not have as much student representation as did Salamanca, but students were represented until the threshold of the independence, when because of the fear of their libertarian sentiments they were eliminated from the government. University authorities were also autonomous as regards the civil authority. The university reform movement of the twentieth century has insisted a great deal on these aspects of the colonial university.

The direction of the colonial universities was in the hands of the monastic orders. Augustinians, Dominicans and Franciscans were the first to reach the colonies, but the Jesuits, more dynamic and with better trained leadership, came to be the main teaching order, and by the time of their expulsion from the Empire by Charles III in 1767, in retaliation for their political intrigues, exercised an almost complete hegemony over the cultural life of the colonies.

The very success of the scholastic structure is now seen to have been the main reason for its ultimate failure. This is particularly clear with regard to the colonial university. Convinced of the absolute rationality and correctness of the scholastic

theses, and of the perfect expression which these had received at the hands of such accepted masters as Thomas Aquinas, Suárez, and so forth, professors and students were condemned to the mere memorization and repetition of the propositions. What had once been glowing convictions became purely traditional beliefs. "The creative impulse," remarks the Argentine philosopher and historian, Aníbal Sánchez Reulet, "was increasingly displaced by a rigid factory of ideas and beliefs."¹ The limits placed on thought by the Inquisition took on the aspect of prison walls. At the end of the eighteenth century the colonial universities were still teaching science by the texts of Aristotle, and as news of the scientific revolution began to seep through, the entire scholastic philosophy became discredited. Under the impact of empiricism men began to reason "on their own". The works of Rousseau and the Encyclopaedists, circulating clandestinely, found a soil propitious for their revolutionary ferment. Under their influence the leaders of the independence movement revolted not only against the dominion of Spain and its king, but also against the whole of the scholastic colonial structure. The colonial university became one of the victims of the independence.

The university in the independence

The spirit of the independence was nihilistic. It wished to destroy the colonial past, tear down the scholastic prison-house. But it did not know how to build. The revolutionary states took over the universities, and did not know what to do with them. The colonial university had been intimately related to the community and had possessed an effective unity of its own. "The nineteenth century," writes Sánchez, "disorganized that unity, severing its parts. The university ceased to be such, with the possible exception of San Marcos and some others."² In some cases, such as the University of Mexico, the university was closed altogether, giving way to purely unrelated professional schools. In Argentina in 1821, the revolutionary government founded an entirely new university, that of Buenos Aires, with a

¹ ANIBAL SÁNCHEZ REULET, "Panorama de las Ideas Filosóficas en Hispano America", *Tierra Firme* (Madrid), II, No. 2, p. 185.

² *Op. cit.*, p. 19.

definitely "liberal" ideology, but the dictator Rosas later virtually liquidated it by cutting off its support. The various dictatorial and personalistic governments which prevailed in most of the Spanish American nations after the independence feared the universities as foci of possible opposition. For this reason they deprived the universities of autonomy and allowed no student participation in the university government, as the colonial university had done.

Gabriel del Mazo, the foremost authority on the Spanish American university, blames the influence of France for the decline of the university. The University of France, founded by Napoleon, he observes, had as its sole purpose, "the professional preparation of the citizens of the nation. The universities... in the nations influenced by France were henceforth professional schools of the state, without the cultural spirit which is essential to the idea of the university, and also without the scientific spirit which was relegated to the academies." The result "was an atomized university, dispersed in purely utilitarian faculties, without humanities and without a unified organization. By this historic route we are led to the type of university which we find in 1918."¹

The positivist era

The nihilistic attitude was not sufficient. By the middle of the nineteenth century the intellectual leaders of the Spanish American nations were feeling the need for new "positive" principles to take the place of the discarded scholasticism. This new ideology was found chiefly in the writings of August Comte, and later of Herbert Spencer. Positivism appears at first as a polemical, negative attitude vis-à-vis the scholastic structure. With the adoption of the ideas of Comte positivism became the new ideology, taking the place of the old scholastic ideas. "Science" became the new god. Francisco García Calderón, the greatest of Peruvian critics, has written :

Positivism was to conquer America more than any other doctrine. Positivism symbolized the cult of science, the

¹ *Reforma Universitaria y Cultura Integral* (Editorial Raigal, Buenos Aires 1950), p. 97.

supremacy of reason, the extreme laicism of which the young nations were enamoured. The way had been prepared not only by the disgust with the official doctrines but also by the materialism which openly reigned in all the scientific studies.¹

The positivist concepts gained such predominance in the state universities and even in government circles that they became virtually official doctrine. This was especially true in Mexico, where the government of the dictator, Porfirio Díaz, sponsored an educational change based on positivist principles. In Argentina a new university, the University of La Plata, was founded with such emphasis on the sciences that it became known as "the positivist university". The outstanding philosophers and teachers, such as Varona of Cuba, Hostos of Puerto Rico, Valentín Letelier of Chile, and so forth, all subscribed to the positivist creed. A common note in all positivist formulations was the insistence on the idea that science had displaced the need for a revealed religion, and that moral ideas are in every case the product of social experience and need no religious foundation.

At the beginning of the twentieth century positivists were certain that science was progressively solving all mysteries and would have the final word on every subject, and positivism seemed as securely established as scholasticism had seemed in the eighteenth century. As the twentieth century advances there is a striking parallel between the decline of scholasticism and the decline of positivist dominance in the universities. Scholasticism was discredited when the Aristotelian science to which it had wedded itself was challenged by the empirical sciences. Positivism begins to crumble with the challenge to the mechanistic concepts on which it was based, embodied in the discoveries of nuclear physics. The philosophical influence of Boutroux, Myerson, and Bergson is of decisive importance in the "scientific revolution" of the twentieth century in Spanish America. Antonio Caso, professor of philosophy in the University of Mexico, which was re-established in 1910, is the first outstanding philosopher in Spanish America to follow their lead,

¹ *Ideas e Impresiones* (Editorial América, Madrid, 1919), p. 49.

and to discard the positivist concepts. With the discarding of positivist notions goes a new understanding of the importance of the humanities and an emphasis on the cultural as well as the scientific mission of the university. The influence of positivism still lingers in the university, however, and the division of opinions into various schools of philosophy, among which Neo-Thomism (reflecting the influence of Jacques Maritain, Etienne Gilson, and so forth) and Existentialism¹ are the leading ones, means there is today less ideological unity than during the heyday of positivism. We are now in a period in which there are no common convictions held by the majority of professors and students, and the university is literally a battleground of ideas.

The university reform movement

No survey of the Spanish American university would be complete without reference to the university reform movement. In 1918 in Córdoba, the oldest of the Argentine universities, the students broke out in rebellion against the authoritarian and stagnant character of the education. After a bitter strike the government intervened, granting the students a number of their demands. The reform movement spread rapidly, affecting practically all universities on the continent.

The main effort of the reform was directed towards securing student representation in the government of the university, and student voice in the contracting and dismissing of teachers. Historians of the reform movement, such as Gabriel del Mazo, insist that the very idea of the university is altered with the acceptance of student participation in university government, making it again "a community of teachers and students" and not a mere factory for turning out professionals.

The reform movement made great gains. It directed attention to the need for considering the purpose and nature of the university, and numerous congresses have since been held in various Spanish American countries for this purpose. In the student strikes the leaders have sought and found the support

¹ Outside of academic circles and often within them, Marxism is perhaps an even stronger philosophical influence than Neo-Thomism or Existentialism. By and large, however, positivism and Marxism have merged into one stream.

of the labour movement, thus creating again a bond between the student bodies and the community. Universities have become more conscious of their responsibility for taking culture to the whole community. Yet the various reform movements have always seemed to stop short of fundamental reform, considering their end accomplished with the achieving of student participation. It has not been realized that representation is a means and not an end. There has been no real clarification of the "idea" of the university, and those in Spanish American fully share in the contemporary crisis of the university. Invariably the university congresses demand that the universities shall "mould men and not merely professionals", but there is no light as to how this is to be done. There is little hope that it can be done without a rediscovery of the spiritual ends for which men live. The way out is not by a return to the scholastic past, but forward to a new day, when a Christ who is not encased in theological formulae must be regnant over the university.

The S.C.M. and Communism in Chile

Orlando BAETTIG

Chile is a nation with a high degree of political consciousness. Its inhabitants, whatever their education or social condition, are constantly preoccupied with political problems, both national and international. This concern manifests itself in labour unions, factories, offices, on the street, and also in the university.

Students and politics

The halls of higher learning in Chile are a seething battleground of ideas. The ideological life of the university finds expression especially in the university organizations — the Federations of University Students. Their leaders are always elected on the basis of political alignments, and these almost always follow the national party lines. The S.C.M. in Chile has never taken an active part in the political life of the universities, for its membership has always been small, nor has it ever conceived of its mission in such terms. However, several members of the Movement have been active in the life of the Student Federations, and at present one of our members is the President of the Federation of University Students in Concepción.

Although the S.C.M. groups have abstained from direct participation in political affairs, within the Movement there is a great desire to understand and investigate social, political and economic problems. Many local and national meetings and conferences have had as their theme such subjects as "Where is the S.C.M. in the World Struggle?" (based on the Federation publication), "Christianity and Communism", "Christianity and Capitalism", and so forth. These studies have generally led to the conclusion that Christian students must be in the forefront of the struggle for social, political and economic justice. There is no question but that they have helped the members of the S.C.M. to achieve greater political maturity, and have deepened

their interest in social questions. Nevertheless, the activity of the S.C.M. in this field has not gone beyond the discussion stage. In this respect communist students offer a complete contrast. Those of us who have had the fortune, or misfortune, to work with communists, or to struggle openly against them, have been compelled to admire their remarkable, unceasing perseverance in their fight to impose their own views and to gain their ends. The smallness of their numbers is compensated for by the strength of their discipline and the intensity of their partisanship.

Communism and the labour movement

The communist party in Chile has been, and still is, a force of extraordinary importance in politics and the trade unions, even though it has lost much of its power of political appeal since the enactment of the "Law for the Defense of Democracy", which makes it illegal and regulates closely its various activities, especially in the labour unions. However, the permanent economic misery under which the workers live, the continual severe increase in the cost of living which from one day to the next makes wages and salaries inadequate — these and other conditions work in favour of the communist party, whose present partial eclipse is doubtless only temporary. It continues to exercise a dominant influence in the labour unions, in the coal, nitrate and copper mining regions, and in the steel, textile and cement industries. It has the great advantage that there is no other well-organized and well-directed body to challenge its place as the champion of the labouring masses. The existence in Chile of a politically-minded working class, with a strong class consciousness (which the party has helped to create), plus the constant betrayal by other parties and both labour and political leaders of their promises to the workers, has permitted the communist party, disciplined and agile, to become a strong electoral force — perhaps the most powerful communist force in Latin America. The abundant propaganda material at its disposal, the many volunteer and professional officials at its service, and its militant program have enabled it to keep in constant touch with the labouring masses, working for the solution of their problems and agitating for an increase in their rewards.

Communism and youth

The communist party in Chile has concentrated much of its attention on the problems of youth, and has thereby gained a considerable following among them. There is not a single institution of higher education in the country that does not have an active group of communist students. The special efforts made by the party to exhibit the progress of Russian youth, its permanent and ably advertised interest in the arts, culture and the sciences have yielded rich results in the appeal it has made to restless spirits among the youth. The clever exploitation of the adherence of leading intellectuals such as Pablo Neruda, the careful cultivation of young artists who are soon exhibited as expressing the "new spirit", the continual offers of opportunities for travel to international meetings and congresses, the constant agitation against economic inequalities and in favour of a new structure for society, these and other elements in their strategy have attracted Chilean youth, among them the most studious and socially sensitive and those most aware of the underlying need for fundamental changes. There is no political movement which has awakened greater hopes, more dreams for a better tomorrow among students and workers than the communist party. All this emphasizes the political importance of the party which in the last election before it was outlawed received more than twenty per cent of the total votes cast.

The appeal of communism

Even though we do not agree with the whole program of communism, we must recognize that many of the solutions which the party, and only the communist party, has been advocating are just and necessary. Thus, for example, their insistence on the nationalization of the principal economic resources of the country — nitrates, copper, and water power — which are now in the hands of foreign capital, is finding a response among a growing group of citizens. Their advocacy of a program of a radical agrarian reform makes them appear as the only ones who are really concerned for the welfare of the more than four hundred thousand small farmers and tenants who

live in misery, while the best lands are held in huge *haciendas* by a few families.

All these activities of the communist party are carried on in spite of the fact that the party is legally outlawed. In practice it has not been suppressed, and today the same political forces which approved the "Law for the Defense of Democracy" are preparing to rescind it and to return to the party all political rights. We shall soon see communism in Chile with all its former strength, advocating the communist revolution as the only solution for all the problems of the capitalist regime which is today in the midst of a serious crisis because of run-away inflation. And it must be underscored that as long as the abject poverty of the great masses continues, as long as our people live in huts and are ill-clothed and undernourished, as long as we see the fertile lands of the favoured few left uncultivated while the workers go hungry, so long the communist party will appear to an increasing number as the workers' only escape from their desperation, bitterness and resentment.

Spiritual vacuum

To the above must be added the fact that our people have been spiritually unprepared to resist the coming of communism. The fact that the Roman Catholic Church has in the past largely identified itself with the forces of political reaction and the great landholders, has led the masses of the workers to confuse religion with a means of exploitation and has been a main factor in their withdrawal from the church. Lacking a religious faith and Christian education, the masses have had no spiritual understanding with which to meet this materialist doctrine, and the communist party has found the soil propitious for the sowing of its dogmas. This has not escaped the attention of the Catholics of this country, with the result that serious movements for social and economic reform, which seek to counteract the idea that Catholicism is necessarily reactionary, have developed in recent years. But such well-intentioned efforts as the Falanje National (a left-wing Catholic party with no connection with the Falanje of Spain) and the Conservative Social-Christian movement have been unable to win the working masses, which

see in them primarily a political facade. The phenomenon of the de-Christianization, the turning away from religion of the working masses, referred to above, has been met with remarkable success by some of the Evangelical¹ denominations, especially the national (unaffiliated to any foreign mission) Pentecostal sects. In many working class neighbourhoods in the larger cities, in many rural towns and in the coal-mining regions, the Pentecostals have made great advances, winning thousands of lost men and women to Christ and redeeming them for society by rescuing them from the ancient vices of our people — alcoholism and indolence — and turning them to a life of respectability and industry. Perhaps these advances would have been greater if these sects did not exhibit characteristics repellent to many people, manifesting a narrowness and sectarianism which seems far removed from a humble Christianity, and sometimes giving way to shocking extravagances. However, this kind of criticism must not be allowed to detract from the significance of their work.

The task of the S.C.M. in Chile

Thus far, however, the Evangelical congregations in general have developed a purely pietistic type of religion. The Student Christian Movement has a golden opportunity to educate these people in the social significance of the Gospel, to call on the churches to recognize Jesus Christ as the Lord of all life, and not simply of the individual. To bridge this great gap, by awakening a creative concern for the problems of society and educating the Evangelical community to the social consequence of our Christian faith, would seem to be the clear responsibility of the Movement. And in the face of the discipline and compact unity of the communist forces, the S.C.M. must awaken among all Christians an ecumenical consciousness and a desire for unity which is woefully lacking today.

¹ In Chile Protestants are known as Evangelicals.

THE STUDENT WORLD CHRONICLE

Mrs. John R. Mott

Dear Editor,

Student Christian Movement members in many lands realize something of what they owe to Dr. John R. Mott as the founder, architect and builder of the World's Student Christian Federation. The news has just reached me of the death of Mrs. John R. Mott. I should like, as the first woman Secretary of the Federation, to be allowed to tell the present generation of Federation members what they owe to her as well as to him.

Leila White Mott came of a Student Movement family. Her brothers, Campbell and Wilbert White, were leaders in the Student Y.M.C.A., the Student Volunteer Movement, and (Wilbert especially) in student Bible study. The Motts were married in 1891, and for sixty-one years she lived in constant contact with his many world-wide interests, but very especially with his student work. She accompanied him on his two years' tour around the world among students, after the founding of the Federation at Vadstena in 1895. Everywhere they went, Europe, the Near East, India, China, Japan, Australia and New Zealand, while he made contacts among men students, she foregathered with women students (if there were any), and the beginnings of Student Movement work among women students owe very much to her attractive pioneering.

Later she accompanied him on other important tours among students: in South Africa and South America in 1906, in Russia and Italy, 1909, in Constantinople and the Near East in 1911, and so forth.

In the United States, though busy with her home and four children, she worked on the Committee of the Student Department of the Young Women's Christian Association, and contributed much to its development.

I have written about Dr. Mott's early pioneering days in my history of the World's Student Christian Federation, under the title, "Making the Federation Map" (chapter VI), and I want to record that Mrs. Mott had a real share in this "map making".

Ever yours sincerely,

RUTH ROUSE.

Commission Reports from the Latin American Leaders' Conference

REPORT OF THE COMMISSION ON ECUMENISM AND EVANGELISM IN LATIN AMERICA

1. Our main task is to evangelize, which means to proclaim Jesus Christ as Lord and Saviour. Part of this message is that the Church is the Body of Christ and by nature must be one. This signifies that the faith of all those who call themselves Christians — whether they be Roman Catholics or Protestants — must be brought under the judgment of the Word of God.

2. We feel a profound sadness and confess our guilt for the divisions among us, recognizing that they constitute a cause for shame and a stumbling block, and we are determined to use our influence to the end that our churches participate in the Ecumenical Movement with the expectation of achieving reunion.

3. We recognize that our divisions and sectarian spirit constitute an obstacle to the proclamation of the Gospel among non-Christians.

4. We further recognize that, for reasons which are valid, Roman Catholics may accuse Protestants of sectarianism ; that our divisions are, therefore, a very real scandal for many of them and represent a serious obstacle for our Christian witness to them.

5. Our message to Roman Catholic students is Jesus Christ — whom they claim to recognize as God and Saviour — and our point of departure, therefore, is the common doctrine of the divinity of Christ, of His Lordship over the Church and His authority according to the Scriptures. In presenting this message to them we should not approach them in the spirit of controversy, attacking points of doctrine or practice ; but, studying the Scriptures with them, we must challenge them personally to accept Jesus Christ as Lord and Saviour.

6. We believe that accepting Jesus Christ as Lord and Saviour implies a direct relation with and an active participation in some Church, and that the task of the S.C.M. is not complete until this fact has been faced.

7. The practical result of this witness of the S.C.M. to the necessity of a church relationship, confronts the Roman Catholic student who

has come to a personal acceptance of Jesus Christ as Lord and Saviour with the need for deciding between two possible attitudes :

- a) To remain within his church, working for its reformation and renewal ; or
- b) To leave it in order to join another church.

We recognize that because of the low spiritual state of the Roman Catholic Church in Latin American countries, its departure from a Christocentric emphasis, and its rigid hierarchical control, the latter will be the normal consequence.

The choice between these two attitudes is not the responsibility of the S.C.M. but of the individual Roman Catholic student, sustained in his struggle by the fellowship of the S.C.M.

REPORT OF THE COMMISSION ON THE UNIVERSITY

The Commission on the University presented a summary report on its study of the subject : "The responsibility of the S.C.M. towards the secular university", stating that in view of the impossibility of making a complete survey, it had confined itself to a review of the more general subjects which might be of interest to the S.C.M.s of Latin America, and had stressed problems of a general order common to the majority of Latin American universities. It pointed out that fortunately there are a few universities which are honourable exceptions. These have set up and are fully enjoying a university organization which is the pride of their country and an example for the majority of universities in Latin America.

The idea of a university

We have taken, with slight alteration, the idea of the university established by the Latin American Union of Universities. This does not pretend to be all-embracing and has served only as a basis for our studies.

The university is an autonomous institution for higher learning, organized as a community of professors, graduates and students, whose purpose it is to realize, within an atmosphere of freedom, the search for truth and the formation of integrated personalities.

The university should fulfil the following functions :

- a) To conserve and create, defend and disseminate culture (philosophy, science, arts, etc.) as well as teach and perfect techniques.
- b) To study and educate the public about the reality of national problems in order to orientate collective thinking and to perform an effective social service.

c) To form a civic spirit and contribute to the establishment of a regime based on respect for human dignity.

d) To confer legally academic degrees and professional titles.

In order that the university may fulfil these conditions and accomplish its mission, it must be autonomous from the points of view of administration, teaching and finances. The search for truth comprises not only instruction by an adequate teaching staff, but also research in all scientific fields by students as well as by graduates. It is necessary for an integrated development that man should cultivate his physical and spiritual faculties, learning to live a useful life not only for himself but for society.

As a contribution towards this end the university must offer, and all students should take, a minimum number of courses in the humanities, where not only such subjects as literature, philosophy, science and history are treated, but also the social sciences and comparative religion. These studies are not meant to impose a dogmatic or political orientation, but aim to provide students with the essential elements of as broad a criterion as possible for a basic conception of life, which will help them to serve their society.

Analysis of the Latin American university

If we analyse this concept of the university, we can easily conclude that our present Latin American university has many defects and only partly fulfils its mission. We shall try to summarize the basic flaws in our university and outline their principal causes.

When we state that, in order to be true to itself, the university requires complete autonomy, we come up against the first obstacle to the achievement of the true university, because there are few Latin American universities which can be considered even semi-autonomous, since, although completely independent from the teaching and administrative points of view, they depend on the state for their financial support. As long as the university does not achieve full autonomy due to economic or political interference, it will always be subject to other state organizations or to individuals who, for one reason or another, are hostile towards it and try to gain control of it. This becomes evident when some of our Latin American universities fall under strict and direct government control and are used for spreading its political doctrine and to make propaganda for its regime. We must also confess the failure of our university organization to create in its members a community spirit serving both truth and society, due to the compartmentalizing of the various faculties with no connection between them.

Responsibility for administration of the university should be divided between professors, students and graduates. It is worth noting that in the few universities which have achieved this form of administration, the students represent the vanguard of renewal and continuous progress, promoting reforms in curriculum planning and insisting on improvements in all realms.

It is characteristic of the majority of university graduates that, once having obtained their degrees, they tend to forget their Alma Mater, thereby depriving it of one of the most substantial supports on which the university has to rely in the solution of its problems.

As to teaching, we must recognize that the majority of Latin American universities are passing through a real crisis in their teaching staff. We find that professors are content to give their lectures, more or less adequately, without concerning themselves with student problems, and as a result there exists a vast gulf between students and teachers. One of the causes of this crisis in the staff is the fact that the financial situation of the universities does not permit adequate remuneration of their professors, which renders practically impossible the creation of a career or full-time professoriate. Consequently faculty chairs are often given to professional men who lack any teacher training and who are obliged to practise their professions in order to have sufficient financial means, and as a result neglect their teaching responsibilities.

The financial situation of the majority of Latin American students does not permit them to devote themselves entirely to their studies. In most cases the students lack any real culture, and the majority of them work only to pass their examinations, thus neglecting important aspects of national and university life. In addition, leaders of student organizations often work for political or religious ideologies, obstructing by their intransigence the formation of a real student community. University or state authorities are hostile to some student organizations, and try to impose upon them a certain line of action or ideology. Thus, student organizations have to fight against dictatorial measures which threaten the existence of the university, as well as the indifference of their members.

Thus, in Latin American universities, which labour under difficult economic conditions, with an inadequate teaching staff, with a large proportion of students and graduates lacking any interest in the basic problems of life :

a) the university is not a real community ;

b) teaching, with few exceptions, is done in a theoretical manner, because of a lack of sufficient teaching material and study programs which are not suitably adapted to actual national situations ;

c) professional men, who lack a genuine university spirit, have no economic interest whatsoever in lecturing ;

d) the problem of student welfare has not been solved effectively, and few universities have a well-organized student aid service ;

e) university extension is extremely limited, its impact upon the population and its contribution to social service are hardly felt, and if they are, it is never in a direct and effective way.

A problem which merits special attention is the fact that the majority of university professors, behind a facade of apparent neutrality, try to approach all problems from a purely rationalist and materialist point of view, excluding any other position on the basic problems of life. Consequently they combat in an indirect, and sometimes in a direct, way the Christian conception of life which the student will have to put to the test when entering the university.

Finally, and with no pretension of having exhausted the subject, we can say that some Latin American universities, although they partly fulfil their mission of teaching and research, afford an exclusively utilitarian orientation towards life, limiting themselves to providing a series of technical schools, which turn out professional men, and neglecting the spiritual framework which man needs for complete development.

The university and the S.C.M.

The awareness of the great disparity between the definition of a true university and actual conditions in our Latin American universities imposes on the S.C.M. and each Christian student the heavy responsibility to work and transform our present universities into ideal universities.

For this reason our commission makes the following recommendations :

a) that each S.C.M. study such subjects as "The Idea and Mission of the University" and "University Reform", with a view to deepening the understanding of its members regarding the relation between the Christian faith and the task of the university. To facilitate this task, it is suggested that the W.S.C.F. and other similar organizations make relevant literature available in both Portuguese and Spanish for the growing S.C.M.s in Latin America ;

b) that S.C.M. members, with this preparation, participate actively in student organizations and university administration so that through these and other means they may work for the reformation so necessary in Latin American universities ;

c) that in order to be an effective influence in his university, the Christian student be consistent in all his actions, setting an example by being both an excellent student and a good companion ;

d) that the S.C.M.s secure the cooperation of Christian professors in order to make a united Christian witness in the university ;

e) that if the university does not further the spiritual growth of the student, but rather represents a negative influence by imparting a rationalist and materialist orientation, the S.C.M. concern itself with filling this gap or correcting this pernicious influence in the student's life ;

f) that there should not exist a separation between the intellectual life of the student and his Christian faith. Therefore every S.C.M. should help its members to relate their studies to the Christian faith, not only in a general way but for each individual discipline ;

g) that even though they may not change the structure of the university, Christian students through their personal influence should combat the prevailing materialism by witnessing that Christ is Lord and that all thinking should be bound by obedience to Him.

REPORT OF THE COMMISSION ON THE S.C.M. AND POLITICS

In the light of the biblical bases of political authority, we affirm our conviction that the Christian has a responsibility to participate actively in the political life of his country.

While as Christians we have the constant task of working for peace and order within the community, we are convinced that our primary preoccupation at the present moment must be the transformation of the social and political conditions prevailing among the poor and exploited. On the other hand, we recognize that the appeal of communism lies in the fact that it is presented as the exponent of this transformation. As Christians we see with concern and shame that the communist movement proposes to do all those things which we should be doing. We also affirm that communism today has betrayed the revolution and perverted the Christian elements which it originally possessed. (For a further discussion of the idea "betrayal of the revolution", we recommend the book, *The Christian in the World Struggle*, or the summary of it prepared for this conference.)

We therefore recommend that S.C.M. groups should immediately encourage the political preparation and orientation of their members, both individually and collectively, through special study of :

- a) the theological basis of political action and recent church declarations ;
- b) our responsibility with regard to communism ;
- c) the political situation in our countries ;
- d) the problem of peace.

We also recommend the organization at strategic points in Latin America of short courses, conducted by specialists, for the training of a nucleus of Christian students who would be able to inform and instruct their national S.C.M.s on problems of this kind.

We recommend that the S.C.M. should concern itself with all university problems. By that we do not mean that the S.C.M., as an organization, must make declarations, but that its members should actively participate in student unions and university political organizations.

We recommend that the S.C.M. organize debates for the discussion of present-day political and social problems, and also that its members enter into conversations and personal encounters with other students holding different political views.

Finally, we are convinced that the S.C.M. should develop a program of identification with the working masses, opening evening schools, reading rooms, welfare centres, and so forth, and inviting university professors and graduates to help in this task.

Such a program of activities should result in the stimulation of participation by S.C.M. members in the political activities of their countries.

Obstacles to Evangelization in the University

GUIDO BARRIENTOS

Observations made by a student delegate to the Latin American Leaders' Conference during a study group discussion.

The purpose of a Student Christian Movement is to bring students to the knowledge of Christ. We, as Christian students, have the joy and the duty of sharing our faith in Him, but we have become so accustomed to postponing this duty that the habit may be hard to break. When we analyze and interpret the obstacles which a Student Christian Movement has to face, we find that many of them are created, not by non-Christians, but by Christian students themselves.

Many Christian students are anti-intellectuals. Many who avoid discussions on religion which have a tendency to rationalism believe that Christianity is based solely upon faith, and that intellectual activity based on human reason has nothing to do with it. This does not mean that in order to discuss the problems of religion we must be rationalists, but we must remember that we will not be able to make our faith clear to others until we have made it clear to ourselves. To help others to find Christ, the Christian student must have clear beliefs and must never be afraid of discussing them. We must have definite answers to the big questions which our friends ask us about religion.

Christian students are socially maladjusted. They are afraid of becoming worldly if they take an active part in many of the activities of the social groups in the university. This keeps them away from others, and in most cases they become isolated. As Christians in the university we must be winning, alert for opportunities, and friendly. A love for others is the only valid motive for trying to share Christ with them.

Christian students behave in a sanctimonious manner. It seems that most are obsessed with the idea of puritanism which avoids naturalness in everyday living. This sort of evangelism in the university has failed, because it is considered by non-Christians as sanctimonious conceit. The Christian's critical and cocky attitude convinces the non-Christian student that he does not like church people. Christian faith should never be a matter for self-congratulation, for being proud of one's purity of soul only creates an unnatural solemnity which is one of the greatest obstacles to winning other people for Christ.

Christian students are always denominationally minded. To a non-Christian, a Protestant is always a Presbyterian, a Methodist, a Baptist, and so forth. The inner division of the Protestant Church is a powerful obstacle in the university. We must remember that the purpose of a Student Christian Movement is to bring students to faith in Jesus Christ and to an acceptance of Him as Lord, Saviour and the Son of God. Any particular denomination or church is secondary and must not be permitted to be a hindrance to evangelism.

Christian students tend to judge others. They are always looking for sin in their fellow students and criticizing them for their smoking, drinking and sexual behaviour. Many of them are emotionally maladjusted and suffer from feelings of guilt created by their own attitude towards sex. This critical attitude and emotional maladjustment keep others from becoming interested in gaining a knowledge of Jesus Christ.

Christian students are never interested in the problems of students and the university. Their lives are wholly centred on their church. Many take no active part when students try in some way to solve the problems of the university. We must remember that in Latin America the organizations of university students have a great influence on public opinion. As a result of these factors, Christian students are not interested in social problems such as race relations, war, the atomic bomb, the challenge of communism and labour strife.

To these other obstacles must be added those resulting from the indifference of non-Christians to problems concerning religion and spiritual life. It is also important to take into consideration our attitude towards Roman Catholics.

There are many other obstacles to evangelism in Latin American universities, but these seem to be the most important. In general they are restricted to the Latin American Student Christian Movements and this is not intended as a criticism of Movements in other parts of the world. And behind it is the knowledge that the bringing of men to faith is the work of the Holy Spirit, who can use what we do to accomplish far more than we expect.

The Evangelical Church in Brazil

*Notes of a speech given at the Latin American Leaders' Conference
by Julio Andrade Ferreira.*

Providence, which waited until the sixteenth century to reform the Church, waited three more centuries to bring the Reformation to Brazil.¹ It has been said that "Brazil was born Christian", but it was of a Christianity on the verge of suffering the convulsions of the Reformation.

Romanism, which was introduced into Brazil by her first colonists, was so zealous in its watch for adverse influences that, according to Gilberto Freire, there was not so much concern at the ports over whether one brought in contagious diseases as there was over heretical ideas. However, this vigilance did not prevent Brazilian Romanism from becoming contaminated by stronger and more subtle influences, as a result of contact with the Indians and especially with negro

¹ The best study of Brazilian Protestantism is to be found in an article by Professor Guilhaume Leonard in the *Revista de Historia* published by the University of São Paulo. It is expected that this study will soon be published in France.

slaves. The Romanism of the Brazilian masses is tainted by superstition.

Contact with the French in the sixteenth century and with the Dutch in the seventeenth was under war conditions, and not one root of Protestantism remained in Brazil. It has only been during the past century that a series of circumstances has finally ameliorated this situation. A commercial treaty between Portugal and England in 1810 provided that in Brazil foreigners would be granted religious freedom, providing their places of worship did not look like churches, that is, had no steeples. As a result of various factors, Brazil separated from Portugal in 1822, but even before that she had been touched by outside influences. Ports had been opened, immigration had begun, and there was the importation of ideas as well as commodities. This was also the period of the founding of the British and American Bible Societies, and their publications of the Scriptures and the presence of their representatives in our country made Protestant penetration much easier. Kidder, in his *Sketches of Residence and Travel in Brazil*, gives an account not only of his activities in the distribution of Bibles but also of his impressions of our spiritual condition. A notable statesman, Regente Feijo, a priest of liberal mind, was in favour of inviting Moravians to Brazil. Thanks to these favourable conditions, some Methodist missionaries did establish themselves here, but had to leave for health reasons.

Protestantism comes to Brazil

Protestantism was not really introduced into Brazil until the second half of the last century. Although the persecution of Evangelicals on Madeira Island drove them to go to the United States, Dr. Kalley, a Scotch missionary, came to Brazil bringing with him the seed of the Gospel. His memory is much revered because he was the first Protestant missionary to live among us, and because he founded the Congregational Church of Rio de Janeiro, the first Protestant Church in Brazil. Through his medical practice he established friendly relations with the members of Rio and Petropolis society, and thereby gained converts in more than one social class. The Portuguese refugees he brought from Madeira became effective missionaries in spreading the Gospel. He gained recognition for Protestant marriages, and with his wife wrote our first hymns, many of which are used to this day in the Evangelical Churches of Brazil.

Thus the Congregational Church came to Brazil in 1855, almost a century ago; the Presbyterians followed in 1859; the Methodists in 1870; the Baptists in 1881, and the Episcopalians in 1890. These were the principal branches of Evangelical Christianity in Brazil at

the beginning of the present century. They were brought by American missionaries who had a difficult fight, travelling over vast distances on horseback, combatting yellow fever and Catholic prejudice. They counted heavily on help from laymen, especially the Portuguese, on the complacency of Emperor Pedro II, on their defense by the Masons, and above all on the marvellous influence of the Bible itself. We entered the present century with nearly two hundred churches scattered from north to south and made up of people from all social classes.

Twentieth-century Brazilian Protestantism

Since the beginning of the twentieth century, Protestantism in Brazil has been struggling to become more Brazilian, and in 1903 this resulted in a schism in the Presbyterian Church. In 1917 one faction, which was called "sinodal" because it had remained loyal to the Synod, produced a more pacific solution of this problem through the working out of a *modus vivendi* with the missionaries, who were to be in charge only of the unexplored areas. From 1923 to 1925 similar difficulties arose in the Baptist Church.

So we have the Protestant Church in our country today. Including the immigrant Protestant elements we have nearly two million Evangelicals. This group exhibits characteristics which lead us to expect much from it, even though some problems lessen its influence. Among the favourable factors are the inability of Romanism to satisfy the spiritual aspirations of the people, even though the Church of Rome, aware of this situation, has during the past twenty years reacted by making serious changes in its methodology; the absence of organized and violent persecution such as has occurred in other countries; the preservation of contact with all social classes; the growing indigenization of our churches; the effort to bring our denominations together in the Evangelical Confederation; the preservation of the missionary spirit through the maintenance of home and foreign missions and work in the interior and in Portugal, and the formation of the Bible Society of Brazil.

Some of the adverse influences are the schismatic attitude of some of the clergy; the movement of the population to new areas, which makes for unsettled conditions; the lack of understanding among the denominations, in spite of the Evangelical Confederation; the multiplication of heresies and "isms"; financial difficulties which on the one hand make us dependent on the United States, and on the other make it necessary to postpone many projects, and a spirit of separatism which has kept the Evangelical Church on the periphery of movements from whose cooperation it could well benefit.

Some Impressions of the Political Situation in Latin America

Latin America seems to be entering upon a time of serious political unrest and upheaval. The most significant fact in this new situation is the rapid decline of the old democratic liberalism which provided many countries of Latin America with relatively stable democratic governments for some decades of the present century. Today that liberalism is, by and large, intellectually and morally bankrupt. It has lost the support of the masses, it has been unable to overcome corruption within its ranks, and it cannot stand in the face of more violent forces which have arisen in our day.

At the same time new factors have entered into the political situation which cannot be ignored. One is the rising political power of the industrial proletariat in the new fast-growing cities of the continent. These masses are demanding not only security and a better economic life but a place of responsibility and dignity in the new society. They are coming to realize their potential force, and no political movement in Latin America today can ignore them.

A second factor of equal significance is the development of a big industrial society which seems to be getting out of control. Rapid industrialization, the growth of large cities and the depopulation of rural areas, a high — profit, low — income economy, and continued inflation have combined to create this impression. The inevitable result is a feeling of desperation among the masses and a demand for strong governments that will bring order out of chaos.

Finally, there is the intensification of anti-American feeling. This is primarily a rebellion against political and economic imperialism, which is demanding strong governments that will dare to nationalize foreign industry. It has also created in many quarters a psychological attitude which tends to discredit any good intentions of the United States government and to accept, almost uncritically, the Russian line on international affairs.

The combination of these factors has created a situation of political unrest which will most likely result in radical changes in the political structures of Latin America. Just what these new structures will be it is hardly possible to predict. But it would seem that the forces of democratic liberalism are definitely on the way out. The trend will probably be more and more towards authoritarian governments, perhaps totalitarian regimes quite different from those of the past.

Pattern for the future

At the moment it seems that these new governments may follow one of three patterns. At the extreme right there are certain fascist parties, representing the most reactionary elements in society, who are resolved to stop the forces of social change at any cost, and who know that they can do so only by violent means. On this continent the Roman Catholic clergy are often one of the most active forces on this side. The present situation in Colombia is a typical example of just what the imposition of this solution would mean: an authoritarian government, a reign of violence and terror, the loss of all democratic guarantees, strict censorship, and clerical influence in practically all areas of life.

At the other extreme is the possibility that communism will take over. The crisis through which we are passing and the bankruptcy of other political forces provide it with an extraordinary opportunity. In some countries the communists practically dominate the labour movement and have a great deal of influence in the army. They still appeal to many university students and intellectuals. On the other hand, a large number of people of all classes have lost their illusions about communism. Some competent observers feel that its power of attraction is declining rapidly. However some governments are much more concerned about the problem and are taking more realistic measures to control it. Communism is certainly a very live possibility for the future, but it is by no means inevitable.

The third possibility, which has already appeared in several countries, is that of authoritarian governments which are neither reactionary nor communist, but are keenly aware of the social and political revolution through which we are passing and feel they have an answer. They recognize and exploit the political power of the workers; they realize that some sort of a planned or controlled society is necessary, and cultivate the anti-American feeling in the country. Peron is the best illustration of this, and it is possible that the new presidents in Bolivia, Chile and Ecuador have learned a great deal from him and will try to develop a similar pattern.

It is not yet possible to know whether these governments will be permanent or whether they will provide a real solution to the fundamental problems we face. But it seems quite certain that in the immediate future such groups will have increasing influence. Rougher forces are taking control of society and more violence, stricter control, censorship, and possibly the imposition of new ideologies will come with them.

These new political structures, as they develop, will confront the Christian Church with problems it has not previously faced, and may not now be prepared to face. The institutional life of the Church may be greatly restricted ; an effort may be made to propagate and impose pagan political ideologies. Christians too much at home in the old society will find it increasingly difficult to act relevantly in the new. The total situation presents the Church with a challenge it must face now if it is to understand better what is happening in the world around it and its responsibility in this hour.

Letters to the Editor

The following letters about the Latin American Leaders' Conference have been received by the editor.

Dear friend :

Now that I have a few moments free after our intensive schedule in Sitio das Figueiras, I should like to take this opportunity to express my deep appreciation for the fine contribution which the W.S.C.F. has made through this study conference to our Evangelical work with students. I think that all of us who are concerned about this phase of our work in Latin America should feel this indebtedness to you.

I must confess that I went to Sitio das Figueiras with certain reservations ; I came away clearly convinced of the important place which the W.S.C.F. is called to occupy in the future development of an Evangelical student movement here.

The main concern which troubled me before I went was this : during the last few years in Latin America I have come to one inescapable conclusion. It is that any S.C.M. and any Evangelical approach to university students on this continent must be thoroughly evangelistic and must have, as one of its primary emphases, that of bringing students into a direct and vital relationship with a particular church. I was not certain whether this concern would be central in the conference.

As you well know, my fears were completely unfounded. From the very first leaders and delegates emphasized both the primacy of evangelism and the necessity of relating students to the church. Committee reports presented at the end of the conference stressed these things, and several delegates remarked that this dual emphasis was the most important thing they were taking back with them.

Two other aspects of the conference impressed me greatly. The first was the intensive study which was carried on. I feel quite certain that for many this serious discussion of theological issues and of their relevance to problems of our time was a new and stimulating experience. Likewise, the method of Bible study in the fellowship and discussion of small groups made the Bible come alive in a new and striking way. The second thing that impressed me was the sense of mission which the students reflected in their discussions and in committee reports. By this I mean not only a sense of the urgency of their evangelistic task, but also their conviction that because of their faith in Jesus Christ they must participate actively in all phases of university life and contribute their share towards the solution of the delicate social and political problems which their countries are facing. To my mind the total orientation which was fostered by the conference was most encouraging.

In closing, I should like to make several observations regarding what seems to be the place of the W.S.C.F. and the national S.C.M.s at this stage of development of our work among university students in Latin America.

1. We have here the possibility of a united approach in the evangelization of university students. The task is so difficult, the growth of communism so rapid, and the time which may remain so short, that we must do everything possible to avoid independent, denominational approaches to the university student. I believe that the W.S.C.F., with the orientation which it has, can provide the one possibility for this united advance.

2. I believe you can make a decided contribution to the development of ecumenical concern and interdenominational cooperation here. I myself am a convinced Presbyterian and spend nearly all my time working for my own denomination. But I view with increasing concern the apparent intensification of denominational exclusiveness in some parts of Latin America today. I believe that the W.S.C.F. is perhaps the one group that can make a significant contribution at this point. This is now being done in a small way with university students; much more should be done. Moreover, I believe the time has come when the W.S.C.F. could well sponsor interseminary conferences, in which theological students could consider, prayerfully and carefully, the social and theological differences which separate them, as well as the common faith and mission which unite them.

3. The conference has led me to believe that the W.S.C.F. can make a decisive theological contribution, the effects of which may be felt far beyond the student world. I have already mentioned how some delegates felt that for the first time in their lives they were

challenged to deep theological study, and how they found in group Bible study a method which they could use very effectively in church and student groups when they returned. This is just the first step in an urgently needed intellectual effort in the field of theology which can be stimulated, I believe, by the W.S.C.F. It is for this reason that I hope you will have no difficulty in securing the necessary funds to finance the new bi-lingual student magazine for which we made preliminary plans at the conference.

Receive again my thanks to you personally and to the W.S.C.F. for the work of the conference.

RICHARD SHAULL.

Dear friend :

The conference in Sitio das Figueiras is now well past, but in spirit I am really still there, with you and our students, in that magnificent garden of God set among lakes and mountains. We dealt there with the things which concern us here, too, and perhaps that is why my thoughts are continually returning to it. It was a conference of concentrated work in an atmosphere of quiet, and the noise of the engines from Congonhas Airport nearby served only to remind us continually that, at the "hub of South America", we were dealing with a matter which concerned the whole continent. As the days lie further behind, it is all the more clear to me that they may have a far-reaching significance. *Diaspora* was strengthened in fellowship. It was not mere chance that, of all the theological terms, *koinonia* and *diaspora* were taken most quickly and emphatically into the common vocabulary. They became the *leitmotif* for our students.

For Christians Latin America is the *diaspora* in its double sense : scattered over a wide field of stones, thistles and good land, and scattered too as seed for wider fields — there stands the Christian evangelist. The *diaspora* needs to be visited, and on that account it was so good that you were among us as a representative of the Federation. Such visits strengthen the isolated individual in his membership of the brotherhood, and on that account it would be good if we received more visits from time to time ! Our students are scattered in the universities among professors and students who think differently from them, scattered too in diverse churches and small religious groups, and dispersed among the most varied political movements. The *diaspora* creates special difficulties in their encounter with Catholic students, with whom they have much in common as far as dealing with secularism is concerned, and so much at issue in the question of what shape life should take according to the Gospel.

And so there is special point in our having taken a whole day to work out principles to govern the evangelistic work of the Student Christian Movement among our Catholic brothers. And it was probably *diaspora*-air that we were breathing when we came together daily to pray for our brothers in the whole world, and especially that Sunday when we united around the Table of our Lord. I am convinced that from now on what the Bible says about the dispersion of Israel and of the Christian Church "among the heathen" will have a new meaning : a reminder, a comfort and a spur to action all in one.

As an area of the *diaspora* Latin America is a mission area. It is not enough to bring the dispersed together. It must be a matter of concern to set them to work in the place where they are, so that they can themselves be seed used for the sowing. You too were aware of how our students went away from the conference suffused with new energy. They now ask more urgently : "How does one pass on the Word to the university ?" They want to know more of the thinking of the Church and of theology in order to carry on their work on the intellectual plane of the university. In an environment of Neo-Thomism they need a systematic approach ; it is no longer enough for them simply to undertake moral or emotional evangelistic crusades. Neither Catholics nor Protestants are active in this mission field of the great mass of intellectuals (at the International Missionary Council meeting our continent was described as "the orphan", which no longer has any spiritual ancestry). In the place of prejudices coloured by Christianity there is now a vacuum, called here indifference, which may open the way to rationalism, political totalitarianism and total nationalism. Thus circumstances press upon us, and time races by ; we must pronounce with authority to those who "want to do it themselves" that God is the one who "will do all things", God in Christ, in His freely-given mercy on men who have lost their senses, because God has given everything into the hands of Christ for His Day which is coming. And so it seems to me that we — the churches and the Federation — must give everything we possibly can so that they are not left orphans, but rather that, as missionaries born here, they may give to this mission field from within that for which, like a dry land, it cries aloud. That is a truth of the Spirit of God. But it is also a human necessity, for one day the student will practise his profession in a key position. The *diaspora* must become missionary ; otherwise we are slothful servants and it is our fault if something dies which otherwise would linger for a while. When I say "we", I see before me not only the group which took council on the last day about the follow-up of the conference, but in a real sense the community of the churches here and elsewhere.

Part of this missionary task has to do with the printed word. It is true that we spoke English, French, German, Portuguese and Spanish among ourselves, and up to the present English books have done much good. But we can't count on every Latin American understanding English or French. We must get essential literature in Spanish and Portuguese in quite a different way from before. The world may be flooded with paper, but there is one gap which will be filled when a periodical is produced which brings theology to the Latin American intellectual in his own language, perhaps like the *Neue Furche*¹ or the *Zeitwende*² in Germany. I have great hopes for the plans we have made.

The strengthening of relations with Latin America might well be of equal importance for the World's Student Christian Federation, so that it is not merely a matter of extending brotherly help to us. We have asked for a special Secretary for our area, because it is necessary, and because in Valdo Galland we have a man who combines all the gifts which are necessary for the job. We believe that Latin America is a country with a face of its own which can be seen clearly when compared with other countries. For example, its historical and cultural character distinguishes it from North America. Latin America is still in the process of finding itself, and in the Federation there is a unique opportunity for Latin Americans, supported by the Socratic philosophy, to become conscious of themselves, and then one day as contributing members to help shape the Federation itself. These are high-sounding words, but they may be said. Admittedly we still have a long way to go — on the one hand, a rationalistic will to progress, on the other, a still-surviving doctrinaire medieval conservatism; on the one hand, mercurial enthusiasm, on the other, the most happy-go-lucky casualness. This has been described extraordinarily well by the Jesuit Father Gustave Weigle: "Psychological difficulties are very great in South America. The development of its culture leaves very little room for metaphysical thinking. The spirit of this culture is such that those ideas are writ large which in colour and form appeal to minds on which none but tangible things make an impression. The South Americans have more faith in their spontaneous inspirations than in careful thinking. Theologians have a thankless task, but we can still hope that one day the present efforts will yield important results."³ People are too willing to comment on what others say, to import what is produced elsewhere, to draw up plans for huge projects and then to forget them over the next one.

¹ Magazine of the German S.C.M.

² A theological journal.

³ *La vie spirituelle*, Paris, November 1949.

Socrates must help us here ! To a certain extent the mission churches stand directly in the midst of this ; their fundamentalism and puritanism are imported, but it bears no fruit. And in addition there is the fact that on occasions there has appeared a really childish anti-North American Oedipus complex, which could be moderated and balanced by the sympathetic and understanding cooperation of Europe and other countries in the growth of Latin America. That will have its positive effect in the Federation. What is given in single measure is received back double.

Yes, one can but love our Latin Americans ! How open they were to everything that was new to them, and especially to the unusual and the exciting. The lectures brought them the weight of New Testament theology ; the coherent sequence of the sermons unfolded before them the whole witness of the Bible to what Christ is. They all knew what their pastor had said to them in their own little churches. They were not yet aware of the question of how the churches belong or do not belong together. They were so wonderfully energetic in their questioning about how they could be Christians in their professions, how they could witness to their fellow students, how in their various churches they could turn towards the One Church. Many of them saw for the first time the meaning of the conference theme — II Corinthians 10 : 1-6 ; "breaking down barriers in Christ" for ecumenical *koinonia*, which sheds bitter tears when we want to go together to the Lord's table and are prevented by the rules of a denomination ; "taking every thought captive to obey Christ" in order to listen to the words of the Bible, in humble reverence together before what is written there ; "punishing every disobedience" as one begins by looking for the real obstacles to evangelism in oneself and accepting the punishment of God for them. They came to some understanding of the fact that ecumenism comes from the Bible itself (and not through some reorganization of the Church) and that our fellowship comes from a common root, so that every leaf on the tree need not be the same shape.

One more thing of the many which are part of the significance of this conference — for South Americans the stern sobriety of the liturgy in the services we used was something unusual. Most of them were familiar only with the wordy garrulity of the religious meeting. They have a long way to go to the liturgical alternation of versicle and response, where the personal element is restrained and absorbed into the congregation ; but the first step has been taken.

I can only repeat my sincere thanks for all the possibilities which arise from our meeting in Figueiras. A new, wide vision has been brought into my life ; from my pulpit and my lecturing desk I can

see new horizons before me. I have perhaps received more than I gave. This is probably true for all of us. Now there remains the fervent wish that God will ripen the fruit. Our Sitio das Figueiras means "Little Place of the Fig Trees". May it be said also of us: "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these... heaven opened, and the angels of God ascending and descending upon the Son of man." (John 1: 50-51.)

RUDOLF OBERMÜLLER.

What is Man?

PETER KREYSSIG

The following is a report on the study of the theme, "What is man?", done at the second Federation Study-Chalet held in Gosau, Austria, in July, 1952.

Introduction

The question, "What is man?", has arisen from the life of the national Student Christian Movements in the last year as a result of their attempts to come into effective contact with non-Christian students, and the consequent realization that a special effort would be necessary if barriers at all levels were to be broken and the Gospel to become a living reality to students. In some situations the S.C.M. has found itself out of touch with the real concerns and needs of students, both in their thinking and in their living in particular social and political contexts. The Study-Chalet was given the job of looking again at the non-Christian world to which the Gospel must be seen to be relevant, and in particular at the individuals of which it is made up, at the pressures which are brought to bear on them in their various situations, at the changes which are taking place in personal and group existence in the modern world, and at the points where real needs exist. We were to think of the student as a person in the whole climate of thought and complex of relationships in which he is involved. There had been talk of a "secular anthropology". We realized that in our approach to students we were involved at all points in fundamental divergences concerning doctrines of man. So we hoped that we might be able to find in terms of current secular anthropologies a meeting point, and a statement of the Christian position in terms which would meet the intellectual and personal needs of these students. Although the S.C.M. often

enough pays lip service to its taking the world seriously, in practice it often shirks that task, and we were to try and find a point from which it could profitably be taken up.

We concerned ourselves in the first instance, therefore, with secular man, and in particular with one type of secularism which we find on university campuses — scientific humanism. We then went on to talk about “man in a world of powers”, looking at human persons as they are caught up in forces of one sort and another which, though released by man, seem no longer to be wholly under his control. We looked at the “danger points” in modern civilization and at the disintegration which seems in so many forms to be a characteristic of modern life. At this stage we also concerned ourselves specifically with the anthropology of Marxism. In the third and final stage we turned to a consideration of the Christian position, taking as the centre of our discussion one concept which is bandied about by practically every political and intellectual “party” — the idea of freedom. What is the freedom of man? What is slavery? Who is the “new man” and what is his destiny?

We must confess that this third stage was for us the most difficult, not in so far as it introduced us to material which was entirely new to us, but because it confronted us unavoidably with the great difficulty of making the Gospel actually good news to modern men. We felt that we had come much closer to an understanding of ourselves and our needs in our attempts to understand other people. But we still found great difficulty in finding the bridge between what we needed to communicate and the content of the faith as it is formulated at present.

We hope that this report will stimulate discussion and further thought in the Student Christian Movements. We are very much aware that we have not said the last word. We feel that hope may lie not in the direction of analysing and totally rejecting solutions other than our own, but in seeking eagerly elements in them which may be regarded as shadows of the gifts of God to men, which should be preserved and realized anew. In doing this we should be careful to preserve as well the distinctiveness of the Gospel itself and the total claims made by God on men. But it seems to us that it is only in treading this difficult path that we shall find the *means* of communicating with those who now cannot believe that the Gospel is meant for them.

What is the prevailing milieu of the university?

We began our work by looking at the “Scientific Humanist” as the representative of the prevailing “world view” in the university

Let us attempt to understand this view and the people who hold it. It used to be held that man was at the centre of the universe with science as his most faithful and promising servant. The present view places the scientific method at the centre, and tends more and more to disregard its effects on man. There are few true scientific humanists in the university now, for the loss of faith in science as an unmixed blessing has thrown the university world into a position where it is now beginning to doubt the sufficiency of the method it believed would arrive at the truth. It seems to lack a centre. Some scientific humanists are men without faith either in science or in man, "men in agony", without a meaningful frame of reference. They still think in the categories of the scientific world view but without any real faith in it.

What is the scientific world view? It is important to note that the scientific humanist would not admit to having a world view at all (the kind of world view that Christianity furnished in the Middle Ages). He merely claims to have a method by which he can arrive at the only truth it is possible for men to know. But this would seem to imply a total view of the nature of the world and of man's place in it. The claim is that only those postulates which can be empirically verified can lead to the truth; these alone have meaning. Other questions may not be unimportant, but they are meaningless, and the scientific humanist is not interested in idle speculation concerning them.

How does such a man live in his daily life, how does he make his moral decisions and enter into satisfying relationships with other people? The principles on which he lives his moral life are not integrated into his philosophy of truth. He is a "compartmental" man, for his life is divided into several unrelated compartments. If the Christian faith is to be made relevant to the scientific humanist, it is clear that it must approach him as a whole man. It must not be satisfied to approach him in one or two compartments of his life, for the Gospel is a total claim on the total man. In actual fact we approach the scientific humanist in at least two ways, as a thinker and as a person. We can never completely separate these two approaches.

Of the thinker we must ask: Is this world view which in fact you hold adequate for men's lives? Does it give satisfying answers to the questions of life, death and destiny which each person asks? Is the scientific method adequate to give meaning to people's lives?

To ask this question with any hope of response the Christian must be prepared to be thoroughly honest, just as the scientific man is honest and courageous in the face of facts. He must know

the climate of thought of the scientific humanist and share in his problems and victories; he must understand his thinking and must make the faith relevant to all this. He must be prepared to give up the comfortable terminology, the categories which have too long made our message incomprehensible to those who do not see life from our point of view.

In our effort to speak relevantly to the scientific humanist we must participate in the Church's ongoing ministry and ask: What is the meaning and purpose in life? insisting that these are the questions which are important. In the belief that most people must finally ask these questions, we must be prepared to answer them relevantly in terms of the Gospel of life.

It is here that we meet the scientific humanist as a person. Although his needs and attitudes will not be those of the laboratory, we must recognize that his climate of thought will still be that of the scientific world view. How can we make the Gospel relevant to him? We have no neat answer to offer, but we feel that this is one of the most pressing problems that we as evangelists face in the university. This is particularly true when we realize that many of the scientific humanists in the university do not consciously adhere to a well-thought-out philosophy. They are merely influenced by this climate of thought and give unconscious loyalty to it.

We have only two suggestions to make, and we send them with a plea for much more thought and work at this point. First, we as Christians must understand the scientific-humanist way of looking at life, not from the outside only, as critics, but from the inside, by participating in the life of those who serve this hidden god. Second, we must, as the "people of a book", seek to make the Bible contemporary and living, as it was to those for whom it was written. We must realize how alive it was in its own setting. But we have also the more difficult task of making it alive today.

The "compartment man"

Reference has already been made to the "living in compartments" which marks the life of some intellectuals, and indeed of many non-intellectuals in the modern world. We refer to this in other contexts as "disintegration", and it involves in one way or another the submission to one pole only of the many two-poled tensions in which we are involved by simply being human beings. The detached intellectual may find himself solving the conflict between his study and the claims of his home life by neglecting the latter and treating it as though it did not exist. Students who are troubled by the

questions related to the meaning of their work and of their lives abandon the tension by leaping into yet another compartment, and engaging in feverish activity which may or may not be directly concerned with what they are studying. Many people, caught up between different standards of value between the nineteenth and the present century in, for example, sex morality, fly to one or another extreme. And indeed, many Christian students fit equally well into the category of compartment man when, for example, they abandon the tension between philosophy and science on the one hand and traditional religion on the other, and fall back into the warm compartment provided by the S.C.M. where, often enough, no awkward questions are asked, and one has the security of belonging to an intellectually respectable organization. At this point his "solidarity" with the non-Christian needs little demonstration !

The place of tensions in human life

We thought that tensions were a necessary part of human life, and indeed a means of growth if properly used. This is true also for the Christian. In the past we have too often confused Christian peace with a tensionless state. We need, in this regard, a more adult Christianity. In cutting themselves off from the tensions experienced by other students, S.C.M. members have often cut themselves off from the students themselves ; they have lost their sympathy and interest. They have, furthermore, stunted their own growth and become compartment men. At every level we should accept these tensions as part of our humanity, part of our solidarity with other students, and as a means by which God educates our souls and leads us up to Himself.

We must, however, go further than this. In *Peter Moen's Diary* we see an example of a soul which accepted the full weight of the tensions involved in the painful ambiguity between "the heart's need and the thought's claim", but in whom the tension is unfruitful. There comes a point in speculation, and indeed in suffering, beyond which progress is impossible unless a fixed outward point is accepted as a frame of reference. The tragedy of Peter Moen is that he cannot find this fixed point, or cannot accept it. Following from this, the Christian ought to be *par excellence* the person who is capable of bearing the tensions involved even in student life, and working through them fruitfully. To do this requires courage. But our failure to do so is evidence of deep-rooted lack of faith in God.

Causes of disintegration in the modern world

Of the many influences which cause human beings to abandon their living through tensions and to disintegrate, we discussed only a few :

a) *The mechanization of life.* This has effects in many subtle ways on the lives of people who are not themselves involved in industry, in the development of uniformity in dress, housing, furniture (on the most elementary level), and consequently in stifling the creative impulse ; in "globalization" which, through radio and means of swift transport, tones down the distinctiveness of national cultures and creates an "even standard" which is striven after the world over ; in the worship of technical means instead of the end (*cf.* the adulation of the speed record for its own sake) which results in the undermining of ideals ; and even in the intellectual sphere in the advance of routine into the life of the university and the school, which replaces the more strictly personal relationship of former times.

Despite this we must be careful not to languish for the good old days of cottage industries, and so forth, and must seek a solution of the problem in man himself. The very first step in that respect would be to point out to men the danger they are in.

b) *Disappearance of the intimate group* of family, village, fixed church community, and so forth, the group in which one is "at home". (*Cf.* Luke 19 : 1-10 ; Matt. 10 : 16-39.)

c) Along with this, the *disappearance of the values* accepted by that group, resulting in a further undermining of ideals.

d) *The stifling of some basic human needs* which are increasingly endangered : the basic need for security, supported by the need for creative work, real leisure, some loyalty outside the individual, some extent of understanding of the world, the need to have one's personality respected, to give and to receive love, to communicate, to express one's feelings and opinions, and the need for privacy.

Where are these needs reflected on the campus and what can the S.C.M. do about meeting them ?

Some danger points in modern civilization

We distinguished and discussed three danger points :

a) Those in both East and West where the *dignity* of man is threatened. We asked the question : Why is it that a society which has deliberately organized itself in the interests of man finally turns

against him and destroys him? In systems which place man in the centre, we may distinguish between those which treat man as an end and those which treat him as means. Among the former we may number Christianity, liberal socialism, classical democracy, and, in some aspects, communism. We see man treated as a means in the totalitarian dictatorships, and under both capitalism and communism.

If man is treated as a means, this involves at least a partial destruction of his essential nature. His mind is included in this (*cf.* the intellectual prostitution demanded by totalitarian societies). His body is also included in this subjection, and valued as a unit of labour to be considered in relation to the demands of an economic system motivated by differences in money values. Man is valued in terms of his output per man hour. (In a visit to a refugee camp near Salzburg we saw the point of this when we were told that numerous homeless people were unable to emigrate because they were not fit for physical labour.)

"Automatism, uniformity and anonymity", characteristic features of the machine age, take on a positive value in terms of their contribution to the building up of a progressively more efficient technical society. Ultimately this development results in complete submission and subjection to the rules and demands of others, and the contraction to a minimum of the realm of freedom and spontaneously creative activity.

At least two results follow: the ends are forgotten for the sake of the means, that is, of output and efficiency; as man masters technics he becomes their slave, and all the more a slave if he has taken no part in the technical creative process himself. Further, the values of truth, goodness, love and justice are drained of all independent significance. They must be subject to a group of men, just as the majority of men themselves are.

b) The second danger point is that of the *misuse of power*. This will occur if power is pursued as an end in itself, to gain influence over men. Even in democracy power corrupts, and we are confronted by "the never ending audacity of the elected person". Thus power must be temporary, and democracy is the only way to curb the abuse of power. In the contemporary world democratic states are threatened from without and within, and in the way they respond to these threats their own existence may be imperilled. Self-government alone gives "freedom under the law", but self-government must be representative government. Thus free elections are a necessity, and for these in turn the permission for all persons and parties to stand and to organize must be maintained; this entails the freedom

to convince others, freedom of thought and discussion, of the press, speech and association. There must also be fundamental agreement on the refusal of all parties to resort to force.

c) Here we encounter the third danger point, which is *fear*. Democracy may kill itself under threats, if it allows fear to get the upper hand. Fear becomes a threat to the type of society which alone preserves man's personality ; a demand of conformity arises, and originality is put at a discount ; bureaucracy gives rise to vested interests centred in the planners. The threat becomes particularly acute when the state is called upon to deal with anti-democratic groups, or with war with anti-democratic nations.

Dealing with Marxism

a) For clarification of the Marxist view : Human life depends on a so-called material foundation, to which belongs, for example, race, heredity, work and production. These fundamental elements create the ideal superstructure : philosophy, religion, law, fine arts, social customs. The question raised is to find out their real correlation and their particular significance, that is, a question concerning the Marxist philosophy of history and the Christian judgment of it.

b) The Marxist analysis of history as a steady development of society pushed forward by the warfare of antagonistic classes is extremely near to the Christian one ; but the consequences of this analysis are not the same. What part do classes play in our modern societies, and is there warfare between them ? What is a possible Christian approach to the relationship between classes ?

The rise of Marxist philosophy and economics in the time of early European capitalism raised the following serious questions : What inadequacies in capitalist economics have been and still are the cause of the Marxist victory in Eastern countries ? What general anthropological factors are to be held responsible for the all-demanding character of Marxism ? How can the problems of social need and immediate material relief, just distribution of the social income and free and equal expression of power and responsibility both in the state and in the economy find a better solution than in the Marxist ideology and state ?

Man's freedom as an individual

We spoke above of the tensions which are basic to human life, and of the fact that the Christian may bear such tensions creatively without running the risk of disintegration. In resolving these tensions decisions must be made. Here the existentialist would assert that

all men have complete freedom in a continuous series of choices, each one of which goes to the determining of his own future character and life, and that of all other men. In these choices he has nothing at all to guide him. There is an element of truth in this, in so far as freedom of choice always remains possible even within a restricted range. But the Christian would claim that he has a source from which he may expect guidance. A further danger of the machine age would seem to be that it inhibits creative choice and activity, as well as individual responsibility.

Freedom of the intellect

In discussing this question, the first problem was the intellectual freedom of every man in a totalitarian state. Since by definition such a state is both omniscient and omnipotent, sooner or later the individual is confronted by an inevitable conflict in choosing between his integrity of mind on the one hand and the need on the other to follow the party line in order to stay alive.

Does an intellectual who is a Christian have to give up his intellectual freedom? He would possibly be faced with this necessity if Christianity were a body of doctrines held to be true; in fact, it is based on the belief that Jesus Christ is the truth, so he need not accept a preconceived set of ideas or fixed body of doctrine. He is free to carry on research in all areas; the only thing he has to give up is his intellectual pride and pretensions. Nor need he be afraid that his reasoning is invalid, because his power to reason is given him by God.

There were two divergent views on the relation of reason and faith. One considered that the reasoning process which lies behind, for example, science and mathematics, is on quite a different plane than that of faith. It denied that intuitive thought of any kind could be either rational or irrational. The other point of view was epitomised in the *credo ut intelligam* of Anselm, in which faith has a necessary and close connection with reason. Whether faith is rational or irrational, it has a vital part to play in the acquiring of any knowledge.

As background to the discussion on Christian freedom, there were three addresses which presented the theology of the Church on this fundamental issue. The following is a summary of these addresses.

Freedom and bondage

Man as a whole creation, body, soul and spirit together, is subject to the physical laws of the universe but not completely bound to

them, since he is created "in the image of God". He has infinite possibilities and can participate in a creation beyond himself. In this he has freedom. He has responsibilities precisely because he is not completely bound by predetermined laws. Finally, because God is creative, man has creativity in his art, science and civilization. This combination of freedom, responsibility and creativity make up the image of God. But he has fallen short of God's demands on him. In his freedom he has chosen to defy God, and has alienated himself from Him. "Divine freedom was given to finite beings, and this is the cause of the crisis" in man's relation to God, himself, his brothers and the world. In this crisis, man's God-given gifts of freedom, responsibility and creativity are marred, distorted and perverted.

Freedom and the new man

Almost every religion has attempted a solution to the problem of man's restlessness, which is due to his belonging both to creation subject to laws, and to freedom, responsibility and creativity. Most religions solve the problems by reducing the tensions in which man consequently must live. They either stress man's essence as being spiritual and disregard or even condemn his physical creatureliness or *vice versa*. But these tensions cannot be ignored, they must be redeemed. In Christianity this is revealed in the redemptive tension of law and grace. The Bible bears witness to the interwovenness of law and grace from the beginning of the creation to the founding of the Church of Jesus Christ and its witness in the world. In the Old Testament the record is one of God's faithfulness to His covenant and grace given through the working out of the covenant in Hebrew law, in spite of the rebellion of His people (Lev. 19 and 25). The law, against which Paul casts the freedom of the faith in Christ Jesus, is the formalised and dried up legalism to which the law has deteriorated. Again, the freedom which Christ brought is not freedom from all law but freedom from the "law of sin and death", freedom in bondage to the God who is free. God's grace must be translated into law in order to be concrete, that it may apply to specific situations, but the temptation to reduce grace to a set of laws which themselves are binding on men must be resisted as foreign to the Good News. Christians are bound to a free God and this is the source of their freedom. The gift of freedom is ensured by the presence of the Holy Spirit, who interprets the relation of grace and law, so that the laws we find useful can be changed and do not become idols in themselves.

Freedom and destiny

The problem of man's freedom in a world ruled by the absolute God in His sovereignty can only be resolved by understanding that man's freedom and his destiny are interwoven. God has set bounds to man's freedom, but not in terms of any closed or coercive predestination. Nor is God's rule over man's destiny to be seen in terms of temporal process. In this connection two Greek words are helpful. *Chronos* is time as we think of it, moving continuously onward, on a horizontal plane. Into *chronos* broke the *kairos*, the fulfilled time, God's "moment" within *chronos* in a decisive action on man's behalf. Man's appropriation of God's decisive and redemptive action is a qualitative experience here and now, and is, in fact, the establishment of the Kingdom of God here and now. It occurs in time, men are not saved out of the world of time and space; it is an event wrought by God, independent of our world of time and space. The Church, in its sacraments and the preaching of the Word, in its common life and the individual testimony of its members, is the witness in the world to this action of God.

It is important in this connection to understand the sacraments and their meaning in the life of the Church. They are in part the Church's affirmation of its responsibility for and solidarity with all men. When we are baptized "into the death of Christ", we take upon ourselves the sin of the whole world, as He did, and accept our destiny as part of the Church, God's instrument of redemption in the world. When we partake of the Eucharist we proclaim "the death of the Lord till He comes", that is, we prepare ourselves to suffer for the sins of the world even as He suffered. Our understanding of the Church as the Body of Christ, of which we are the members, is our participation here and now in the coming glory of God which is His Kingdom.

Our Future and Our Unity

An address delivered at the Annual Assembly of the United Student Christian Council in the United States, September, 1952, by John Deschner, retiring Executive Secretary.

I want to speak to you tonight about some of the principal problems facing U.S.C.C., as I see them.

In briefest terms, this is what I have to say: the history of the Student Christian Movement is reaching its third great decision in

seventy-five years. That decision concerns the S.C.M.'s proper relation to the university on the one hand, and to the Church on the other. I want to examine the principles which are being hammered out for the future of the S.C.M. during these months and years. And I want to try to show how this fundamental decision about our future as an S.C.M., in relation to both the university and the Church, rests on the adequacy of our grasp of our unity. In my opinion, we face during these months one of the three great decisions in our history. Let me try to say why.

Our beginnings

Our roots as a multi-faceted American Student Christian Movement go back more than two hundred and sixty years into the Harvard of 1690. Secretly small groups of Christian students met and shared in prayers and discussions about the meaning of the Gospel for their times. And these groups spread. We have old minute books of their meetings from a growing number of colleges down through the next two hundred years. They had little regular contact with one another except through correspondence and the sharing of their missionary concern (and how I would love to pause here and tell the magnificent story of how these student forefathers of ours awakened the American Church to its missionary responsibility, and with their thought and work, and not infrequently with their lives, laid the deep, obscure and firm foundations for what we have so proudly discovered as the World Church in the twentieth century). This was the seed time — an anonymous time. Not much was visible in this S.C.M. Frequently the universities frowned on its existence. And the churches of the eighteenth and nineteenth centuries were busy building church colleges and carrying forward their great struggle with the state for the control of higher education in this country. But those seeds kept on growing and their roots reached deep, into the great common sources of Christian faith and life.

Then in the 1870's a student appeared with a great idea. I consider it the first great decision of our common S.C.M. history. This student was Luther Wishard, a junior at Princeton. He conceived the notion of an intercollegiate network, binding together the many cells of the Christian fellowship on various campuses. This was no organizational wheel starting out to constitute a movement. This was a young man deeply concerned for the effectiveness of Christian witness, and finally arriving at the notion that some kind of mutual encouragement and stimulation would be a great help. He persuaded some others to join him in inviting representatives of about forty

local groups to Louisville in 1870, at the time of the Y.M.C.A. convention there.

Why did God choose an obscure undergraduate for this great task? Why didn't He choose one of the great religious leaders of the day? To be sure they came into it later. But at this stage, God placed the decisive leadership of our common S.C.M. history into the hands of a dedicated young man to whom the Gospel was a personal reality, who was deeply concerned about effective witness, and who kept his files in shoe boxes under his bed!

Within the next fifteen years the intercollegiate Student Christian Movement was launched in this country. The foundations were firmly laid. What is the meaning of this first great decision? In my opinion it is essentially this: an intercollegiate network among centres of local vitality was born for the purpose of furthering the task of witness, and especially the task of missionary witness overseas.

I only wish I had more time to trace for you the direct line from this event through the missionary uprising of the turn of the century, through the founding of the World's Student Christian Federation, and the great series of ecumenical meetings in the twentieth century. The World Council of Churches itself traces one of its roots straight back into the shoe boxes of Luther Wishard. I am not claiming any enormous laurels for the Student Christian Movement. But I still feel justified in pointing out how a group of students seeking their Christian obedience in terms which made sense to undergraduates, later found that Someone far greater had been at work through them. And how I long for this generation of students to open their paralyzed eyes and see their Christian witness in terms of the whole world!

The churches and student work

The second great decision is a little more complicated. It was actually a series of decisions made about forty years later, about 1910-1920, when the churches realized that their students were not in church colleges. There are really two parts to this second S.C.M. decision — the initiative of the churches in starting student work, and the response of all the Student Movements to the confusion which resulted.

The church's initiative was well grounded. Our country was on the threshold of its great experiment in mass higher education, and sheer numbers required a much stronger student ministry. Another motive was the often quoted slogan: "The Church Follows Its Students", which although it had revolutionary implications for the educational work of the churches, and was an expression of an indispensable pastoral impulse, nevertheless hid within it assumptions

which were to prove divisive and inadequate in the years ahead when it would no longer be possible to assume that every student belonged to some church. But a radically *new* element was also present in this 1910-1929 initiative. It was a new perspective on student work. This was the church looking at a missionary field, and sending missionaries into it to minister to the faithful and to stimulate new centres of concern. Do you sense the dynamism of this new element? It is no wonder that in a few short years it vastly increased the strength of student work in this country.

A policy of parallelism

But the confusion of that decade was magnificent! John R. Mott and others called at least three important conferences between 1915 and 1918 in which efforts were made to try to maintain a united front to the university. Their efforts were inconclusive. Valuable resolutions and declarations of cooperation were worked out. But the basic decision of the era was to tolerate a policy of parallelism as the Christian forces faced the university. This policy was developed for the same reason that the United Nations cannot overcome the veto problem. It was tolerable because the size of the large universities did not make competition or duplication a serious problem (and the S.C.M. was then even more than now a movement in the large universities), and because the acids of the twentieth century had not yet eaten so deep into the university that the Christian forces had to present a united front or be ignored. But the policy of parallelism was fundamentally unavoidable because the decade somehow failed to understand that it was confronted with a problem of depth, a problem of faith and witness, in short an ecumenical problem, and not simply an organizational problem.

One may well wonder how much of our present confusion is really rooted in the failure of this generation to understand what the Spirit was saying to the churches! For this same problem was then being faced in several S.C.M.s of the world, and these were in regular contact with one another; as a matter of fact, the principal leader of the American S.C.M., Dr. John R. Mott, was also General Secretary of the W.S.C.F. in which these other discussions were being carried on. Examples could be given from Sweden, Germany and other countries. Perhaps the clearest was in Britain. Between 1909 and 1911, the British S.C.M. was pressed to define its "Interdenominational Policy". I shall quote it in part:

The Student Christian Movement is interdenominational, in that while it unites persons of different religious denominations in a single organization for certain definite aims and activities,

it recognizes their allegiance to any of the various Christian bodies into which the Church of Christ is divided. It believes that loyalty to their own denomination is the first duty of Christian students and welcomes them into the fellowship of the Movement as those whose privilege it is to bring into it, as their contribution, all that they as members of their own religious body have discovered or will discover of Christian truth. The Student Christian Movement, therefore, while extra-ecclesiastical in the sense that it does not concern itself with questions of ecclesiastical organization or church function, is in a position to have its life enriched by its members each bringing into it as their contribution all the truth for which they hold that their own denomination stands.

I am inclined to feel, and I know that this judgment will be challenged, that if the pioneer intercollegiate Movements in this country had sensed to any widespread degree that the problem of 1910-1920 had to be faced at this level, our problem today would not be so massive as it is. We do not have to criticize the fathers in order to learn from them. Possibly this was an instance of American practicality being suspicious of European theology! The central thing was surely the individual's relation to Jesus, and of that the S.C.M. of those days spoke a great deal. But meanwhile, the Christian community was setting out on a policy of *laissez-faire* parallelism, a policy which could be tolerated only so long as the S.C.M. worked mainly in the large universities, and viewed its principal task as shepherding the faithful. And it does not help much to say that with the church's entry into the student work field, the pioneering Movements were pressed even more towards working with the unchurched. To the outside, only a little less than to the churches, it seemed that those pioneering movements were the churches for the unchurched.

U.S.C.C. — institutionalized parallelism

The basic decisions were made by 1920. It remained for the United Student Christian Council in 1944 to institutionalize parallelism, and to harden into visible fact one of the perilous consequences of the decisions of 1920: namely, that all our Movements — even those pioneering ones which had once held the key to a united Student Christian Movement — accepted identical roles, as equal partners in U.S.C.C. In this sense 1944 belongs to 1920, and the fundamental decision was a single decision: parallelism was to be the basic policy of the period, and the only steps which could be taken towards a more united S.C.M. *would have to be taken together*. That is why U.S.C.C. has been unable to avoid being the place where these massive and technical problems of the S.C.M. must be faced and dissolved.

To recapitulate the developing situation :

First : The decision to establish a network of contacts between centres of local vitality, because the overseas missionary task required unity.

Second : The appearance of a dynamic church policy of sending pastors into the campus field to follow the church's students.

Third : The establishment, largely by default, of a policy of parallelism as the organizational form of the American "S.C.M.".

The S.C.M., the Church, and the university

The third historic decision is interestingly enough being faced again after a period of forty years. It is the one you and I are having to make here. I do not refer simply to the N.C.C.C. decision.¹ This is in my judgment a catalyst which in some mysterious way has opened up for us in a decisive way the underlying decision : namely, *our right relation as a total S.C.M. to the Church and to the university*. And if I add that the two halves of that decision are in reality one decision : the S.C.M.'s relation to Christ, it is only to underline the more boldly that we are not in this year of 1952 facing a simply organizational problem, but a fundamental life and death decision for our S.C.M. as what Bengt Hoffman has called "one of God's best thoughts". And I ask you not to think that I am using highly coloured language. It is quite possible for our S.C.M. to exist for many years and still be dead in any true sense of the word.

You may be surprised that I have not said that our basic decision concerns our relation to one another in the S.C.M. Much of the backing and filling on the N.C.C.C. question has been that. No, in my judgment our problem is how we as an S.C.M. — all of us together in some way — can decide on our right relation to the Church and to the university. 1920, deciding for parallelism, really made it impossible for us to make any headway on the basic problem apart from one another. Our relation to one another is still a problem, but not a basic one. It cannot be solved in itself, but only in the larger dimensions of our relation to the Christian community and to our mission field, the university.

¹ The proposal that U.S.C.C. should become the student department of the newly-formed National Council of Christian Churches.

Let me digress a moment, here :

There are some among us who feel that the basic consideration as we face the N.C.C.C. question is our relation as S.C.M.s to one another. We must preserve our unity, and we would like it if the form of unity preserved would continue to be U.S.C.C. itself. In spite of my rather considerable sympathy with this point of view, as the basic consideration it is sterile, and by itself cannot move us beyond the *status quo*. We shall not be equal to the demands of this decision, if we fix our eyes on ourselves as an S.C.M. There is a sense in which this view really tries to make us look at the S.C.M.s as if they were churches.

There are also those among us who manifest the same consideration in a somewhat different way. In their eagerness to get on with the expansion of the S.C.M. in the university, they have come to feel that a basic restraint is found in those who for a variety of reasons are not willing to move so quickly. Now, I believe that such tension is an extremely healthy sign and a very creative situation for our S.C.M. And beyond that, I find a very great sympathy with those who are anxious to get out of the growing deadlock of our S.C.M. and get ahead with the task God has given us in the university. But if we are persuaded that the basic problem here is also our relation to one another, as S.C.M.s, and that the prior step to getting on with our university task is to break the deadlock by breaking our relation to one another, then we have, in my judgment, skidded back to the pre-1920 days. And the tragedy is that to justify such a step we must take it upon ourselves to judge whether our brother S.C.M.s are worthy of Christ or not.

The rediscovery of evangelism

I believe our decision is essentially how we shall get on with our evangelistic task, and only secondarily how we shall be related to each other. Do not forget that this S.C.M. generation is rediscovering evangelism. Let me remind you briefly why :

1. We have been learning from one another. This process has been greatly accelerated since 1944 through U.S.C.C. Which is the Movement among us whose view of its own task has not been deepened through contacts with other Movements ? This has come as we have shared in the great evangelistic traditions and methods of work in the three pioneering Movements. It has also come as we have been brought into closer contact with the Church in which we all find our nourishment. In a special sense, it has come as we have re-established contacts with the S.C.M.s of other lands following the war, and have heard in countless ways the witness which is being made in our own generation, the costly witness which calls on all of us to share in it.

2. Through this fundamental concern for evangelization, we have become aware of something we have called, inadequately, "unmet needs". It is simply becoming a matter of conscience with the whole S.C.M. in all its branches, that the S.C.M. (not to mention the churches) is simply not speaking to the students of more than half our colleges. And there are whole categories of colleges — junior colleges, small church colleges, streetcar colleges — where we have almost no strength worth talking about. These unmet need areas are the great vacuum which will be filled one way or another. (It is significant that college administrations are even making moves to fill it with administratively-appointed chaplains.) It is the vacuum which the parallelism of the 1920's is powerless to fill. On one point every voice in U.S.C.C. is agreed: that these unmet need areas cannot be filled by the S.C.M. in any effective way simply by extending the policy of *laissez-faire* parallelism. Some cooperative solution has to be found — either we must divide up the responsibility geographically, or we must all agree on one of the member Movements as a chosen instrument, or we must find some new solution. My principal point here is painfully simple: this situation of unmet need is the reason why *laissez-faire* parallelism will never seem right to us. If we are facing a massive decision here, it is in part because this situation of unmet need is becoming more and more a matter of conscience in our hearts.

3. The more serious urgency for evangelism is that the complexly-interrelated structure of Christianity and culture which the nineteenth century called Christendom has in the last forty years been broken in this country. Do we understand this fact? Or do we still think we are dealing with Christian universities, Christian students, Christian habits and thoughts. I cannot develop this thought here. I will simply share with you my opinion that the future of our S.C.M. faces more serious challenges by far, and more fundamental ones, than you, here, have had to face. Why do I mention this? Because it is one reason why we are realizing that *all* the universities — even the great state universities in which the S.C.M. is visibly strong — are mission fields in the most literal sense. And it becomes more clear every day that these universities will not listen seriously to evangelists who care so little for each other.

An inescapable decision

Parallelism is no policy for evangelism! The problem has been really tabled for these many years. In the meantime our own growing sense of our evangelistic task, the realization of the areas of unmet need, and the collapse of the so-called "Christian university"

— in short, the needs of the university have been forcing the S.C.M. towards some major change. What is our decision ? Our decision is our relation to the Church on the one hand, with its correct policy of initiative respecting the university, and our relation to the university on the other hand, with its vacuum of need. And the two facets of our problem can no longer be dealt with by the provisional solution of *laissez-faire* parallelism.

And, it must be added, a decision is inescapable. Why ? Let me share with you three convictions :

1. An American S.C.M. is emerging. Its history is the history of one S.C.M. We meet here today sharing that common tradition. We belong together.

2. Nothing we can decide to do here can really separate us from one another as we face the future, unless we simply decide to stop trying to be Christian Movements. We can make foolish decisions to walk separate paths for a while, and in so doing can delay and hinder the work of Christ in the university, but we cannot even on separate paths ignore one another. We have come this far together because something far greater than us has held us together.

3. The situation of university need will continue to make the problem of the S.C.M. a perennial one until we really come to grips with it. The persistence of the problem for forty years, in spite of manifold efforts to solve it in partial ways, simply strengthens my conviction that there is no way for us but, in the words of a German friend, to "escape forward". This is the reason why a policy of temporizing will not be fundamentally sound. It is also why the *status quo* will never be a resting place. Until the S.C.M. — the whole S.C.M. — solves the question of its relation to the Church and the university rightly, we will continue to have "organizational problems". Some have asked me whether we could not simply get the N.C.C.C. question over with, count our losses and get on with our work. It would be comforting to do so ! The trouble is that there is no way of counting the losses which will eliminate the problem.

Three things are needed...

Three things basically are needed as we try to face and solve our problem :

The first is a common will to face it. Part of our difficulty at present may be that we regard the turbulence in U.S.C.C. as an interruption to our work. I cannot escape feeling that it is the stuff of our work, the very heart of it, and that when we decide whether we really, at bottom, desire to find a common solution, we shall have

taken the first step on the road to a solution. Are we of one mind that we must make some concerted new effort? If so, we can move. And we would do well to cheerfully expect tension and misunderstanding. Healthy and mature minds are going to be needed if we have any hope of facing this problem positively. Training a generation of leaders who are prepared to function determinedly in the cause of Christian unity when they are not fully understood or appreciated, is one of the most permanent contributions U.S.C.C. can make to the Church. For the future in all areas of life will include not less but more misunderstanding as the cultural situation continues to disintegrate all around us. And we would do well to expect that an enormous amount of paper work lies ahead. Revolutions are not made with the kind of ideas we get on the spur of the moment while the other fellow is speaking!

The second thing that is needed is a lifting of our eyes away from ourselves and up to the great points which challenge us. These points are the Church and the university — the great community which God has established to accomplish His work of witness, and the marvellous university community which we love in its richness and in its need. Both points are equally urgent. The problem will not be solved by thinking about our relations with one another. Such thinking flows from unconsciously thinking that the S.C.M. is the Church, and that assumption will effectively prevent us from finding God's will for the S.C.M.

The third thing that is needed is a clear grasp of what unity means. I would prefer to say a clear grasp of the great fact that nothing else than the Lord Jesus holds us together and sends us out.

Our unity is the Lord

I want to close with a few words about that. There has been much talk about unity in U.S.C.C. I have heard students say that they are utterly confused by the word, after living through a General Assembly. I have heard one of the principal church leaders of this country say, after a U.S.C.C. General Assembly, "You have no unity in U.S.C.C." It seems to me that part of the problem is that real unity — Christian unity — cannot finally be understood. Precisely one of its glories is that it functions in the face of misunderstanding.

Unity is not agreement, though agreement walks after unity. Unity is not good fellowship and pleasant relations, though good fellowship and pleasant relations will often grow in the soil of unity. Unity is not putting aside all that is unique and troublesome and dividing when we make common cause. Unity is not tactfulness or

diplomacy. Unity is not concerned, in the first instance, with whether I am getting along with you.

Unity — Christian unity, that is — cannot be something I can control or create or develop, because its acid test comes when I have thrown everything I can create or control or develop into the struggle against you and still find myself bound to work beside you.

Real unity — Christian unity — can only come to me from outside myself. It has to conquer my own designs. It has to flow around my defenses. It has to tell me the one thing I cannot conceive or think of by myself. This is why I cannot really be bound to you by some common principle, or by some common cause, or by some common affection or attitude. Such work can be accomplished only by a Lord — by Someone who can command where I wish to disobey, by Someone, outside myself, who has the same grand purpose for both of us.

Then if we agree, how wonderful it is to agree, and what depths of fellowship can be experienced. I have recently thought much on Jesus' statement that nothing is impossible when two can *really* agree in the sight of God.

And if we disagree, how necessary it is to have Him in common, and not our agreement. And how awesome it is when Christians disagree to remember that God is a great God who can make even the wrath of men praise and serve Him.

And if you do not know this Christ, then my greatest joy can be to deal with you as if you did, because I know that He is dealing with you to the same purpose. And what stronger unity can there be than that unity which is expressed even when it is not reciprocated? Here unity is most clearly seen for what it is — for Christian love, the kind of love which knows the path of fulfilment and joy through sacrifice.

And so it is perhaps simplest to say that our unity is the Lord we have in common, the One who has made it possible for us to love, and the One who wants every man in the world to know how to love in this true sense, and so He asks us to go out and tell about Him.

LATIN AMERICAN TRAVEL DIARY

VALDO GALLAND

On the same day as the airliner, the "President", which was to crash in the Brazilian forest, I left Buenos Aires on the "Interamerican", which links the two continents, to make a rapid tour of four countries — Chile, Peru, Bolivia and Paraguay — in preparation for our Latin American Leaders' Conference.

The wonders of nature

During my trip I often thought of Walt Disney, for more than once I was reminded of his animated cartoon on South America entitled "Saludos Amigos", which I had seen several years before. From Buenos Aires to the foothills of the Andes the land is flat, flat, flat. This is the Pampas : from time to time there is a small village, and as the shadow of our airplane moved along, encountering no obstacle, we glimpsed an occasional road or railway line, straight, absolutely, monotonously straight. Then suddenly there was a change — the foothills, and then immediately the Andes themselves. We took a final glance at the last Argentine city — Mendoza — and then did not know which way to look. We wished it were possible to see at once both to starboard and to port, to admire simultaneously the summets and valleys to right and to left. We were most fortunate in that the visibility was perfect ; people do fly over the Andes without seeing a single peak. We awaited with some impatience a first glimpse of Aconcagua (22,200 feet), the highest peak in all of South America. We did not have long to wait — as we saw it, imposing and stern, we were able to understand those primitive peoples who were mountain worshippers. Then we had to rush to the port windows to see beneath us the statue of Christ which has been erected on the Argentine-Chilean border. And immediately afterwards, on Chilean territory, we glimpsed the Inca lake, with its immense hotel, and experienced a sudden desire to find ourselves again amid the silence and solitude of the mountains.

While we were still flying over the Andes, the loud speaker announced that we were about to land at Santiago. Seen from the air, Chile, or at least that part of it around Santiago, gives an impression of drabness. But once on the ground, this impression vanishes. It is a smiling country, judging from that section which I saw going by car from Santiago to Valparaiso, and on several occasions I was reminded of the Midi of France. However, I found the earthquakes not at all amusing! I was treated to a sizeable shock just after my arrival in Santiago, and under-

stood then why all the huge, modern buildings in the centre of the capital have such large columns of reinforced concrete, with iron bars ten times thicker than any I had previously seen.

We began our trip from Santiago to Lima, still on the "Interamerican, by skirting the snowy ranges of the Andes. Then bit by bit we left them to fly out over the Pacific until we lost sight of land. A half hour before we arrived in Lima, the savage and deserted Peruvian coast suddenly appeared. It was a Sunday on which I travelled the fifteen hundred miles which separate the capitals of Chile and Peru — and thanks to the airplane I was able to preach in Santiago in the morning and to say a few words of greeting at the evening service in Lima. Of Peru I saw almost nothing except its capital, which has retained to a great extent its colonial style. I found it a very pleasant city. I was housed in a hotel which long ago must have been one of the best in the city and which was called — one could scarcely be more *federatif* — *Hotel Maury!*

The route from Lima to La Paz is over desert country as far as Arequipa. But here everything changes. We were surrounded by magnificent snow-capped mountains; the air was fresh, the landscape green. I almost imagined myself in Switzerland! As we crossed the Andes once more, this time from east to west, we marvelled again at the grandeur of the Creation — in spite of the jolting of the airplane! Suddenly the air became quiet, as we flew over Lake Titicaca. I believe that this was the most thrilling moment of my whole trip. I was literally carried away by the unforgettable sight of this immense lake, with its dark blue waters, almost completely surrounded by superb mountains.

La Paz, at the bottom of a shallow basin dominated by the Altiplano, a plateau at an altitude of 13,000 feet, is a combination of modern city and old, semi-colonial, semi-Indian town. Here, even more than in Lima, the population is Indian; walking in those quarters removed from the city centre, I found myself in a market place where I was the only white. In La Paz the streets are very precipitous; it is not wise to try to show off upon your arrival how well you can stand the high altitude, by climbing them on foot! The inhabitants of the city are accustomed to being cautious with newcomers — much to my astonishment, the day of my arrival friends made me take a bus to go a mere quarter of a mile because the road was uphill!

The mountains surrounding La Paz are of great variety and beauty, but the Illimani stands out above all the rest. If the Aconcagua is the king of the Andes, the Illimani is the queen — not quite so tall but much more beautiful! I have often gazed at it while walking in the streets of La Paz, from the city slopes, from the window of my room, and from the airplane which skirted it for almost half an hour as it carried me to Cochabamba. I enjoyed my visit to this other Bolivian city, perhaps

partly because it is not large. It is also at a much lower altitude than the capital, one which in this latitude of the southern hemisphere makes for an ideal climate.

I longed for this climate at Asunción, where I arrived a little after nightfall, having flown over the virgin forests of the famous Chaco. The capital of Paraguay is not at a high altitude; the sub-tropical heat and humidity make a "siesta" between the midday meal and teatime a necessity. My first impression of the city was not a favourable one. I had expected to find it the most backward of the Latin American capitals, but I had not been prepared for a city so provincial, so primitive, especially by comparison with those I had just visited. Nevertheless, after three days I had come to love it. It has a charm which I could not stop to analyse, but which doubtless comes in large part from the amiability of the Paraguayans and also from the exquisite perfume which emanates from a variety of exotic flowering trees.

A glance at politics

The Latin American countries are noted for their political ferment, and during my trip I came to the conclusion that they well deserve their reputation. In Chile I found myself right in the midst of a presidential election campaign. It was impossible for me to grasp all the details of this contest in four days, but I recognized that the conservative elements, whatever their stripe, were a little uneasy over the success of the propaganda campaign being carried on by the former dictator, Ibañez. Impressive crowds had attended a demonstration organized in Santiago the day of our return from Valparaíso. Some people of limited means told me frankly of their hopes in the event of a victory for Ibañez; these are understandable in the light of the terrible misery which exists in Chile. Now we have only to await developments to see if these hopes had any foundation, for Ibañez won a heavy majority in the elections which took place in August.

Peru is a genuine dictatorship, although minus the noisy propaganda of similar Latin American regimes. You know it is a dictatorship because people lower their voices when they speak of the government. When I visited some old friends in a residential district of Lima, I passed near the Colombian legation, for several years the refuge of Haya de la Torre, the head of the Aprista party, which has very leftist tendencies, and which has been outlawed by the present government. The legation was completely surrounded by policemen with sub-machine guns under their arms; the neighbouring houses had been requisitioned by the government as guard posts. Haya de la Torre, this former pupil of John Mackay, has been unable to flee. They say that in his prison-

refuge he studies a great deal; he even reads the Bible, for I was assured that he had asked for a copy of the Holy Scriptures. Even though Peru lives under a dictatorship, economically life is not too difficult — one housewife assured me that conditions had improved greatly during the last three years.

I arrived in Bolivia several weeks after the terrible revolution which had brought to power President Paz Estensoro, who, though he had won in a previous election, had been refused recognition by the former government. His movement, like those of Ibañez and General Peron, is of a popular nature. When I arrived in La Paz conditions were still a little unsettled. Almost every evening we heard explosions — some said it was fireworks in celebration of the success of the revolution; others declared that it was rifle fire and that fighting was still going on. When the directress of the American Institute led me into a double room where there were traces of a bullet which had made a hole in a window pane, ricocheted off a wall, and hit the closet mirror, she said, indicating one of the two beds, "I recommend this one, it is more protected from the bullets!"

I can say very little about the political situation in Paraguay, a country which certainly has the record for revolutions. The present government is obviously a new one, for I met some people in Asunción who told me they had not yet discovered any relatives in it! Others complained bitterly about it, and I am sure with good reason. Until the Gospel penetrates more deeply the Latin American conscience, we shall await in vain stable governments made up of those who have a genuine concern for the welfare of their fellow countrymen.

The situation of the Evangelical Churches

In the countries which I visited, as in all others in Latin America, the Evangelical Churches are at work. The church situation in Chile is characterized by the existence, side by side with the traditional denominations — Methodist, Baptist, Presbyterian and so forth — of the Pentecostal Church, which is doubtless at the moment the largest of the denominations. This church was organized as a result of a revival movement in a Methodist congregation in Valparaiso; one might almost say that the Pentecostal Church of Chile is a granddaughter of the Anglican Church! Undoubtedly this church, which is active especially among the poor classes, is responding to a special vocation. In the streets of Santiago I was struck by the physical and moral misery of the majority of the population; there were many people, dressed in rags, whose dull faces revealed the ravages of alcoholism, a national vice in Chile. On the other hand, in the Pentecostal Church I marvelled to see hundreds of people, decently clothed in spite of their humble circumstances, whose

radiant faces were in striking contrast to the expressionless stares of those who were paying the price of the evil of drink. Here was incontestable proof that the Gospel is the power of God for the regeneration of man, and that He is using the Pentecostal Church to carry on His work in Chile.

In Peru there is a situation unique in Latin America — a genuine sign of the times. The Peruvian Evangelical Church has been formed by the union of several small denominations. Some idea of the spirit of this union can be grasped from one paragraph in its constitution: "The Evangelical Church of Peru believes that all genuine Christians belong to the Body of Christ and that consequently they ought to form a single Church...; it desires to promote union with other churches which are faithful to Jesus Christ, the only Head of the Church... It desires in addition to maintain Christian fellowship with all people of God everywhere..." As yet not all the principal denominations at work in Peru form part of this church. Here, as elsewhere, ecumenism has not made uninterrupted progress; in Lima more than anywhere else — is this mere coincidence? — I met Christians who called themselves "independents", either because they were members of completely independent local congregations, or because they did not belong to any church.

The Methodist and Canadian Baptist Churches are the two principal denominations working in Bolivia. My contacts were especially with the leaders of the former. The Methodist Church has developed its work on two different levels: on the one hand it preaches the Gospel and organizes parishes among the Indians in their own language, and on the other it carries on an educational program through the establishment of secondary schools. I brought away with me the memory of fine experiences in both these areas. At La Paz I was invited to preach in an Indian church where the majority of the members did not understand Spanish; the pastor translated for me into aimara. I was deeply impressed by this church filled with Indians. The women, before sitting down, put the children, whom they usually carry on their backs, on the floor below the pulpit; when after the service I went with the pastor to the door to greet the parishioners, I had to be careful not to step on one of these little ones who during the whole service had behaved themselves in a most exemplary fashion! At Cochabamba, I was asked by one of the missionaries who teaches at the American Institute to substitute for him in a "religion" class which, according to his outline, was to study the miracles of Jesus. I had the great joy of teaching this lesson exactly as I would have given it to a group of catechumens of the Reformed Church; the interest of the pupils — for the most part non-Protestant — was evident, and I was suddenly made aware of the magnificent opportunity for evangelization which missionary schools can provide.

In Paraguay the only denomination with an open and ecumenical spirit is the Disciples of Christ, which has one of the best schools in Asunción. The Disciples have concentrated on educational and social welfare work and have only during recent years begun to form congregations. From the very first they have shown unfailing taste in building churches whose exterior and interior are conducive to the true worship of God. The leaders of this church regret that there is in Paraguay no other ecumenically-minded denomination with which they can freely cooperate. It is perhaps the only place in Latin America where anyone regrets the decision made at the Panama Congress in 1916 to divide the Latin American countries among the Methodist, Presbyterian and Disciples of Christ missionaries, in order to avoid harmful competition in the proclamation of the Gospel.

Work among students

Of the four countries I visited, Chile is the only one with a Student Christian Movement which is directly related (as a Corresponding Movement) to the Federation. Its General Secretary, Raymond Valenzuela, is well known to many Federation members, as he was present at the last two meetings of the General Committee held at the Château de Bossey in Switzerland and at Whitby, Canada. My rapid trip through Chile coincided with the meeting at Valparaíso of the Annual Congress of the Chilean S.C.M. This brought together members of the National Committee and five delegates each from Santiago, Valparaíso and Concepción, the three groups which constitute the Movement. In addition there were fraternal delegates who had come to Valparaíso from the capital, as well as some members of the group which was entertaining us. The Congress took place in the buildings of the Y.M.C.A., one of whose secretaries, Jorge Guastavino, is the adviser of the S.C.M. at Valparaíso. The Congress lasted scarcely twenty-four hours, and its program was in part modelled on that of the Latin American Leaders' Conference. I had been asked to speak on "The Gospel, the Church and the Mission of the Church", while Raymond traced the history of the university in Latin America. After the study sessions the Congress divided into commissions to consider several aspects of S.C.M. activities. These commissions then reassembled in plenary session to present their reports and to elect members of the National Committee. The Committee met immediately after the last session of the Congress to appoint delegates to the São Paulo conference. I left behind me in Chile some excellent friends, and carried away with me the encouraging assurance that the S.C.M. of this country is built on solid foundations and that it will continue the promising development of recent years.

*There are two student Christian organizations in Peru, a University Christian Association and a Methodist Student Movement. These had come together before my arrival to prepare an excellent program for me. Thus each evening I was to speak in a different place — the Peruvian Evangelical Church, San Andrés College, the Methodist Church and Maria Alvarado College. The subjects requested were the *raison d'être* of the S.C.M., the place of religion in the S.C.M., the S.C.M. and ecumenism, and the Gospel and our contemporary world. In addition, during the day I spoke to the pupils of three Protestant schools — San Andrés for boys, Maria Alvarado for girls, and the American School at Callao, the port of Lima. I also met with representatives of the two student organizations to consider the possibilities of cooperation or even of union; one group presented the difficulty of being purely denominational and the other of being composed of students and professional people, the majority of whom declared themselves to be "independent". It is difficult to foresee what will be the future of student work in Lima and later in Peru. Unfortunately there were no Peruvian delegates at São Paulo, but there are in Lima several people who are determined to do everything possible to see that Christian work among students is fully developed. I am thinking of my friend, W. Bahamonde, who the night before my arrival returned from two years of study in the United States, and who is now the Secretary for Christian Education of the Methodist Church; of young Pastor Eduardo Aguilar, who has been commissioned by his bishop to work among Methodist students, and of Dr. Garrido Aldama, Secretary of the Commission on Cooperation in Latin America in charge of the work of evangelization by radio, who is ready to give every assistance in the creation of an S.C.M. in Peru. The Federation is now well known to many in this country; they are in agreement with its principles and are very willing to accept its help. The doors are wide open in Peru!*

The Federation has known for some time that Bolivia is a field ready for sowing. No Movement has yet been organized, but such a possibility has been considered, in line with the missionary work being done through schools and through the organization of churches, and the increase in the number of Protestant university students. The student centre organized by the Methodist Church in the city of Sucre, where there is no Evangelical Church, is some indication of the possibilities for student work in Bolivia; in this city student work was not begun because there are Evangelical Churches, but in order that there may be some in the future. This is in truth a strict application of the missionary principles of the Federation. The essential aim of my visit to Bolivia was to arrange for the sending of representatives to the Latin American Leaders' Conference. Two girls, one from La Paz and the other from

the student centre at Sucre, were nominated. As a result of their participation in the conference, and in cooperation with Pastor Alberto Merubia of La Paz, Murray Dickson, director of the American Institute at Cochabamba, and LeGrand B. Smith, director of the student centre at Sucre, we may hope for the early beginning of a Bolivian S.C.M.

There has been for some time in Paraguay an Evangelical Christian University Association, composed of both students and professional people and directed by R. J. Decoud, professor at the University of Asunción. It is made up largely of Baptists and its constitution includes a rather rigid confession of faith which one must sign before becoming a member. At the meeting which I had with them, they showed a lively interest in the Federation and asked many questions about its organization and principles. They were very inclined to send an observer to the Latin American Leaders' Conference, but unfortunately, as they informed me later by letter, there was no one who was able to go to São Paulo.

The Latin American Leaders' Conference

Final preparations

One month after my return to Buenos Aires, I again boarded an airplane, this time headed for São Paulo. I arrived there two weeks before the conference began in order to make the final on-the-spot preparations. As I write this, those two weeks immediately preceding the conference seem a little like a bad dream; they must have been the same for Jorge Cesar Mota, General Secretary of the Brazilian Movement, who worked with me constantly. It seems to me that at every moment during those feverish days we found ourselves confronting some urgent task or pressing problem. We had to find volunteers to type and run off the stencils, buy all the necessary material for the publications, compose orders of service in Spanish and Portuguese for a small, mimeographed edition of a Latin American Venite Adoremus, choose Spanish and Portuguese hymns for a Cantate Domino of the same type, prepare a detailed program for the conference, and find two or three speakers to replace others who had been unable to come at the last minute. We had to make several trips to the conference site, the magnificent Sitio das Figueiras, generously put at our disposal by the Diederichsen family, good friends of the Brazilian S.C.M. and of all worthy Christian causes, there to count and recount the chairs, beds, blankets, sheets, pillows, cutlery, dishes, and kitchen equipment; we then had to find elsewhere what was lacking, and obtain a truck to transport all this, as well as a harmonium and music stand for the chapel and a mimeograph machine and several typewriters for the office. We had to find a cook and kitchen help,

organize transportation to *Sítio das Figueiras* which is located four kilometers from any means of public transportation, put up signposts along the road for those who would have their own means of transportation, find someone to bring and collect the daily mail... and that isn't all! In the midst of these preparations we discovered one fine day that telegrams sent to the telegraphic address of the Brazilian Movement had not been delivered because the required fee had not been paid! When that was done there was a shower of telegrams, very often posing problems demanding immediate decisions! And soon the delegates began to arrive, among them some who were not expected, for the letters telling of their coming arrived only after they did!

The conference itself

Finally, on the evening of July 15, the delegates from Argentina, Bolivia, Brazil, Chile, Cuba, Guatemala, Mexico and Uruguay all found themselves at *Sítio das Figueiras*; those from Puerto Rico and the Dominican Republic arrived the following day. On this first evening Jorge Cesar Mota led the opening service taking for his sermon subject the theme of the conference: "take every thought captive to obey Christ" (II Cor. 10: 5).

The natural setting of the conference doubtless contributed greatly to its success. The varied and rolling landscape, the blue sky, the semi-tropical vegetation, the immense eucalyptus forest, with its many avenues and footpaths, the arm of the lake of Santo Amaro which extended into the grounds... all this beauty provided us with wonderful opportunities for mental relaxation during the occasional free periods. Moreover, the various buildings of *Sítio das Figueiras* lent themselves marvellously well to the smooth running of the conference. The principal buildings seemed to have been planned for just such a conference! If there was an occasional water shortage, if a breakdown of the generator made it necessary to replace electric lights by candles, this only strengthened the fraternal feeling which reigned among the fifty-six persons who lived at *Sítio das Figueiras*.

The presence of three of the leaders had a very special significance for the conference: Rudolf Obermüller, pastor of the German Evangelical Church of Rio de la Plata and professor in the Theological Faculty of Buenos Aires, Richard Shaull, a missionary of the Presbyterian Church U.S.A. specializing in student work, who had been for ten years in Colombia, and Philippe Maury, our General Secretary, who, scarcely recovered from his long illness, came from Geneva for the express purpose of attending this Latin American meeting. Their participation was significant not only because of their excellent contributions and the unity of their viewpoints, all the more remarkable in the light of the diversity of

their backgrounds, but also because they symbolized the three principal elements which make up Latin American Protestantism at the present time — the immigrant churches, the churches which have sprung from mission work, and the ecumenical movement. Several Brazilians also cooperated in the conference, among them Professor Theodoro H. Maurer who presided over the discussions of the delegates.

The daily conference program was similar to that of all Federation conferences. The day began with a service at which the sermons were planned for the purpose of instruction. The worship life also included a quarter hour of intercession before lunch and vespers at the close of the day. The Bible study, done according to the "Lundsberg method", came at the end of the morning. During the first week, the morning and afternoon sessions were given over to the speakers' addresses and to comments upon them, while during the second, the conference devoted itself to group work, either in seminars which were concerned with everything related to the efficient running of an S.C.M., or in four commissions which studied "Our task of evangelism", "Our responsibility in the university", "Our responsibility in politics", and "Our ecumenical responsibility in Roman Catholic countries".

The five subjects chosen for study by the conference had been formulated as follows: "Our raison d'être as Christians: the Gospel", "Our Christian family: the Church", "Our Christian mission: evangelization", "Our specific field of action as students: the Latin American university", and "Our working instrument for this task: a living S.C.M.". Each subject was dealt with by several speakers. The most time was given to the Church and the university, for the first includes the whole ecumenical question and the second political problems. Fortunately, the concentrated two-weeks' program was interrupted for one day during which we made an excursion to another estate on the shores of Lake Santo Amaro. This land and water trip, with its singing, friendly conversation, canoeing and bathing, was a most welcome break.

If I had to sum up in a few words the main features of the conference I would begin by saying that for many of the delegates it meant a real spiritual renewal. The corporate and disciplined devotional life, the service of Holy Communion which we celebrated on Sunday with a keen awareness of our divisions, the serious and profound study of the New Testament — all this was used of God to reach the hearts of the delegates. Many discovered or rediscovered what the Gospel really is; it no longer remained confined to purely ethical and personal questions which border on self-centredness, but appeared in its true cosmic and existential dimensions. As one of the delegates said after the conference: "Now I see that Jesus Christ is not only my own Lord, but the Lord of the whole world."

Secondly, I would say that the conference has aroused an awareness of the acuteness of the ecumenical problem. On the one hand, it was recognized that we cannot be satisfied with "spiritual" ecumenism, and on the other, that neither can we condemn with one stroke of the pen and forever — even in Latin America — the Roman Church. The ecumenical problem became a real problem, a straight road which we must follow in obedience to God. The awakening of this ecumenical consciousness came about because from the beginning the delegates realized that they had been able to come together from ten different countries because there is a W.S.C.F. which is a part of the ecumenical movement. They understood also that they themselves and their own national Movements are part of the Federation, that they have as much to give to it as they have to receive.

Thirdly, I would say that the whole conference was permeated through and through by one great preoccupation : evangelization. The essence of the Christian mission did not constitute a subject apart ; it was included in each of the subjects. Whether we were discussing politics, university questions or ecumenism, we were constantly searching for the best way to proclaim the good news of God in Jesus Christ ; and the six-hour seminar on how to organize and lead an S.C.M. was not aimed at having an organization to be proud of but at having the best instrument with which to evangelize. I must emphasize, finally, the excellent spirit which reigned in these two weeks. The Greek word *koinonia*, which was much used during the conference, became a living reality for us, as we felt ourselves to be a real community in Jesus Christ. If this spirit of fellowship seemed to flicker one evening when the commission on evangelism presented its report, it was only momentary and was due in large part to the fatigue of all those present. In addition, they had the idea that they must constitute themselves a sort of legislative assembly and produce an official declaration, and when it is a question of legislating, the Latin American takes himself very seriously ! But the following evening, when as usual the "oral diary", commenting humourously on the events of the preceding twenty-four hours, was read, the hearty peals of laughter which greeted the description of the incident presented in the form of a report on a football game, showed clearly that no-one was in any doubt that "*koinonia in Christ*" had won !

On the morning of July 30 all the delegates found themselves for the last time in the chapel for the closing service. Once more the theme of the conference was sounded as the watchword : "take every thought captive to obey Christ." Then the moving farewells characteristic of Latin America were said. Only the General Secretaries and some other leaders of the national Movements remained for twenty-four hours to put in final form the report of the ecumenical commission and to study what should

be done to follow up this first Latin American Leaders' Conference. It was decided to start a bilingual Latin American magazine, in Spanish and Portuguese, since the conference had shown that it was not difficult to make ourselves understood in these two sister languages. It was also decided to publish some reports, to request the General Committee to consider holding a conference for the Caribbean region similar to that at Sitio das Figueiras, another on political questions for Chile and the River Plate, and a third for the theological students of Brazil and the Faculty at Buenos Aires.

All this shows clearly that the Latin American Leaders' Conference was not a final achievement but rather a point of departure.

BOOK REVIEWS

MODERN POETRY AND THE CHRISTIAN TRADITION — A STUDY IN THE
RELATION OF CHRISTIANITY TO CULTURE, by Amos N. Wilder.
Charles Scribner's Sons, New York. \$3.00.

This is a significant book for three reasons. First, that a Professor of New Testament Interpretation should write a book on modern poetry at all. Second, the book itself is remarkably wide in its range, wider, for instance, than any similar book we have had in England, such as Bethell's *The Literary Outlook*, Norman Nicholson's *Man and Literature*, and Bro. George Every's *Poetry and Personal Responsibility*. And third, and most important, because the author is supremely aware of the prophetic vocation of the modern poet.

This last is perhaps the main theme of the book: that in our secularized, relativized, macadamized world the Christian is not exempt from the sicknesses that descend upon the mind of man, and that it may very often be the sensitive and suffering artist, especially the poet, who will speak the Word of the Lord, perhaps often without knowing, perhaps even more often speaking the truth out of the midst of heresy. Whether this book will give such poets encouragement — whether, indeed, they will ever hear of it or read it — we cannot tell. But the Christian who does not realize what he owes to the non-Christian or near-Christian or would-be-Christian poet, and who further does not realize his Christian responsibility to read this poetry, should certainly be given this book of Professor Wilder for homework.

Professor Wilder has read widely in modern poetry, and made a fair bid towards "understanding" it. For those who still stand dubious on the brink, he will be a good swimming instructor. His taste, too, is wide. For a Protestant (self-declared), he has a remarkable sympathy for Catholic poetry. It is good to have our attention drawn, in some detail, to poets like Allen Tate, Wallace Stevens, and Robert Lowell (though I think he underestimates the survival of rather stark puritan elements in this last Catholic poet) — as well as the usual ones, Eliot, Auden, Dylan Thomas and the rest. He introduces modern *versus* traditional poetry by a comparison, which some readers will not think altogether fair, between a poem of Miss Sackville West and another by Norman Nicholson, naturally to the discomfiture of the former.

If we must make specific criticisms, they would be three. First, that once having established the modern poetic tradition as worth consideration, Professor Wilder does not discriminate sufficiently within that tradition. It is risky, for instance, to cite some of Auden's Christian or theological poetry without some discussion of his extraordinary patchiness as a poet — and the Christian patches are not always and necessarily the good patches. Second, that Professor Wilder refers a little haphazardly to the French Catholic renewal in poetry: he discusses Péguy, who is impressive but verbose, and does not mention Claudel, who is verboser but clearly a more lasting figure. Third, that a section re-tells the old tale about Gerard Manley Hopkins, without much relevance to the book and without anything fresh in the way of assessment. However, these are minor criticisms in a book which it is good to have.

MARTIN JARRETT-KERR, C. R.

SYSTEMATIC THEOLOGY, Vol. I, by Paul Tillich. University of Chicago Press. \$5.00.

With the publication of *The Shaking of the Foundations*, a volume of sermons and addresses, it was apparent that Paul Tillich was introducing a new depth into theological thinking. In *The Protestant Era*, a volume of essays and articles, there was an extraordinary range of interest, reaching back into Professor Tillich's work in Germany before 1933. The categories of autonomy, heteronomy and theonomy open up new possibilities for the proper grasp of the relation of Christianity to culture. Now in this first volume of his *Systematic Theology* the qualities of depth and breadth have been drawn together in an extraordinarily rich and strong amalgam. There can be little doubt that in this volume we have the most striking and significant effort of theological thinking which has appeared in the English-speaking world for many decades. A new note — a whole series of notes — are struck here which will echo in theological thinking for a generation.

In a preliminary review of this kind it is impossible even to begin to illustrate the richness of the theme. And there is a further difficulty in the way of any systematic exposition of this system, and that is the style of the writing itself. It is a melancholy fact that theological writing has for a long time not been noted (with some rare exceptions) for fineness or sensitivity of style. There has even been a kind of false Puritan instinct which has encouraged readers and writers of theology to suppose that the deeper the matter the more uncouth should be the form. This has really been more

than a casual defect ; it has been a sign of inadequate thinking. Wholeness and depth of thought are not really present in any work which ignores the history and texture of the language, for language is not a temporary garment to be taken off the peg or hired for occasion ; but it is part of the substance of the thought. Style is not an accident but a mirror of thought. Professor Tillich does not fall under this stricture. He is a German by birth and background, and the present work is couched in English. There is throughout the work a remarkable feeling for the midway position which Tillich holds between German and English ; indeed, it is not irrelevant to consider the whole work as an essay in language, a kind of theological semasiology, a manual of categories, a guide-book for the classic theological themes written by one who is seeing them as though for the first time. I cannot say that the effort is wholly successful. I could wish for a closer touch with traditional English — not theological English, but with, say, the writing of Addison, or the architectonic forms of Edmund Burke's thought. A glance at the index will bring out what I mean. Under the letter B, to take a random example, you will find no names from England at all, and only two from America. This is more understandable in such a work as Barth's *Protestant Theology in the Nineteenth Century*, in whose six hundred and five pages only two English names appear — Anselm and Captain Cook. Tillich's bridge position would be immensely strengthened if there were more hints of a background of undertones and associations with the living substance of the English language. As it is, his language is like a rugged island rising strangely out of the sea, remote, cut off from the rich historical life which at the same time it so obviously knows about and even possesses, yet does not link with its readers in an effort of communication.

But to say that the effort is not wholly successful might seem captious. In fact, I can think of no other theologian (except perhaps Nels Ferré, another American who went from Europe) who could so handle old themes, such as the relation of revelation and reason, or the meaning of "the Word of God", or the "proofs" for God's existence, that what he says must immediately become *loci classici* for everyone who has struggled with these hoary problems. Tillich has set a new standard, beyond the regions of the neo-orthodox, whether Catholic or Reformed.

In fact, it is the possibility of a new ground for thinking together, and meeting, among theologians of many different traditions, which is the most exciting possibility opened up by Tillich's thought. His basic concern, which I should sum up as the exposition of an existent-

ial relation to the ground of being (made possible by revelation, where "the mystery appears as ground and not only as abyss", as the power of being, conquering non-being, as "our ultimate concern, expressing itself in symbols and myths which point to the depth of reason and its mystery") — this basic concern raises one question especially, which must be asked, even in a short, impressionistic review of this kind. Where for Tillich is the heart and centre of Christian theology? In *christo*-logy or in *theo*-logy? Even with little more to go upon than an adumbration of his christology (which is to follow in volume II) it seems clear from the plan of the work that for Tillich the heart of theology lies in the correlation of the mystery of God as being-itself with the dynamic entry of God into the world and history. He will therefore not abandon the *analogia entis* to the care of a questionable natural theology which hopes to know God by inferring the infinite from the finite. But neither will he permit the *analogia fidei* to become a substitute for the ground of revelation in God's being. I expect furious reactions from the neo-orthodox of the Reformed tradition. It is not easy to grasp Tillich's exposition of Jesus of Nazareth as "the medium of the final revelation because he sacrifices himself completely to Jesus as the Christ". Yet along this way lies, as it seems to me, the possibility of a substantial deepening, and advance, of Christian thought. The parochialism of much heteronomous theology can be overcome only at this crucial point, where the understanding of the life of Jesus as completely transparent to the ground of being does away with the false honour paid to him under the guise of Jesusology.

RONALD GREGOR SMITH.

ECUMENISM AND CATHOLICITY (the Norrisian Prize Essay for 1950), by William Nicholls. S.C.M. Press, London. 12s. 6d.

It is to be greatly hoped that this book — a masterpiece in its own *genre* — by one of the younger theologians within the ecumenical movement will receive the cordial recognition which its excellence and importance merit. It has the interest of coming from one who, besides being an active associate of the ecumenical movement, confesses to having undergone a radical reorientation in his own thinking through the impact on him of the prophetic — he will not say the existential — issues which the movement has raised. It has the additional interest of showing the nature of this change of outlook when the approach is from the Anglican, indeed the Anglo-Catholic, side. Mr. Nicholls is very frank and revealing at this point. He recognizes that there are other ways of looking at the problem of a

divided Christendom besides that which the ecumenical movement represents, but these are rationalistic attitudes showing nothing of that obedience of faith which makes the ecumenical approach so remarkable a phenomenon of our time.

For example, Roman Catholicism, not a participant in the ecumenical movement, allows no solution of the problem of broken unity except by submission to her historical claims. Some Protestant communions, on the other hand, also non-participating and unable to accept that the unity of the Church in the New Testament is a visible unity, take refuge in the idea of an invisible Church incapable by its nature of historical realization. Over against these defective attitudes — the one not fully alive to the bearing of the eschatological judgment of God upon His Church, the other insensitive to the necessary part played by history in the unfolding of God's plan — Mr. Nicholls holds the true life of the Church to be at once eschatological and historical, so that its ultimate wholeness must be sought in a proper correlation of both characteristics.

In reviewing so close-textured a book all that is possible is to call attention to certain of the main emphases of the writer's argument.

1. The ecumenical task, Mr. Nicholls insists, "begins in the spiritual realm, in an act of obedience to Christ". The recognition of this obligation presupposes an already existing spiritual unity explaining and justifying the Amsterdam decision of the churches "to stay together". For the first time in centuries the abnormality of Christian division has been acknowledged. And for the first time in history the participating churches agree that we are all in schism and are all called to repentance. Nevertheless the unity so existing is not yet a unity at the dogmatic level. Mr. Nicholls would, accordingly, interpret the ecumenical engagement as "a dialogue with others within an eschatological unity in the search for historical unity with them". We are all *viatores* towards an End already signified in the conception of the Church as the New Creation. This New Creation is marked by our baptism into Christ, but post-baptismal sin in the Church has caused schisms, and what we are now called to enter into is "a post-schismatic relationship" without precedent in past history.

2. From the Given Unity of the Church Mr. Nicholls passes to consider the relations of eschatology and history. The unity already existing in the Church may be described as eschatological. That is, it depends upon the entrance of the New Creation into history through the death and resurrection of Jesus Christ and the gift of the Holy Spirit. An intermediate period of history has thereby been

inaugurated in which the Church lives within the world a life dependent upon an *eschaton* (last event) already revealed in Jesus Christ and destined to be fully realized at His *parousia* (Second Coming). Essentially, therefore, the Church unfolds an eschatology. It lives "from the future, not from the past of sinful history". The final unity of the Church also "comes from beyond history", from Jesus Christ, apart from whom everything in the Church's history is only provisional, as the sacraments make evident. Nevertheless, since the eschatological events of our salvation are themselves also historical events, we must regard the final unity of the Church as itself an event in history forming "the natural consequence of our life as inheritors of the Kingdom of Heaven".

3. The necessity of historical unity leads to the consideration of what is claimed in the word "catholicity". The tenets of various churches are reviewed, but the section most valuable for present ecumenical purposes is the penetrating criticism to which Mr. Nicholls subjects the Anglican claim. His conclusion is that the essential eschatological nature of the Church has not been lost in its divisions. "The way into the Body of Christ remains open in the separated churches." But through the loss on all sides of visible catholic fellowship the fulness of the Church has been impaired, so that "the only way to be Catholic in a divided Church is to be ecumenical".

4. Under the head of "Unity and the Holy Spirit" Mr. Nicholls reminds us that "it is not enough to possess the form of the Church. We must also be possessed by its life." There is a danger of the doctrine of God not being given its full place in ecumenical discussion. In this connection attention may pardonably be directed to something not perhaps sufficiently considered in Mr. Nicholl's book — the question whether the nature of the divine government of the Church and the world may not express itself in forms paradoxical to our intelligence. Is it not possible that unity may express itself at times more truly in difference than in sameness, continuity more truly in change than in unbrokenness, and order more truly in breach with tradition than in conformity? These questions Mr. Nicholls does not explicitly either ask or answer. Nevertheless he has presented very clearly the issues arising within the more immediate foreground of the debate, and his concluding chapter on "Theological Integration" marks the high point of the whole discussion.

5. Mr. Nicholls is persuaded that the way to the theological integration of the churches will come by "the thinking through of all the doctrines on which we are separated in the light of eschatology". At this point he acknowledges a debt to the work of Dr. T. F.

Torrance. The difference between the "catholic" and the "evangelical" traditions is at its deepest level a difference about eschatology, "about the way in which, and the extent to which, the End has entered History in Jesus Christ". According to orthodox Protestant teaching the real presence of Christ in the Church is "eschatological and personal", and Roman teaching is rejected because it makes that presence "not merely eschatological but ontological" with an emphasis on the ontological which in effect exalts the age of grace to the level of the state of glory. We cannot here enter into the whole fulness of the writer's argument. He believes that, in actual fact, each side values what is stressed by the other side, though in subordination to its own governing idea. For both sides the Church is at once an event and a continuity. For both it is at once an eschatological and a historical reality. The way to an eventual mutual understanding is, therefore, not closed. We specially commend to all students these closing pages. They suitably conclude a very incisive and trenchant, as well as candid and appealing, study of the ecumenical question.

W. MANSON.

THE ONE CHURCH IN THE LIGHT OF THE NEW TESTAMENT, by Clarence Tucker Craig. Abingdon-Cokesbury Press, New York. \$2.00.

This book, like an increasing number of theological works coming from the United States today, represents the text of a series of lectures, given in this case at South-Western University, Georgetown, Texas. It is the statement in a short compass and comparatively popular form of the matured convictions of one who has been closely associated for a number of years with the great quest of Faith and Order for an understanding of the theological roots of unity and division, and carries on that account special authority. "I do not know," writes Dr. Craig in his preface, "of any discussion which grapples directly with the crucial points of division in terms of the New Testament and of firmly held evangelical convictions." *The One Church* is Dr. Craig's attempt to fill this gap, and to produce a book of comparable clarity and frankness from an "evangelical" point of view to the many that, he notes, have been written from an "Anglican" and "catholic" point of view. Its merit lies in this clarity and frankness, and in the sure hand with which the author traces the issues which are and remain most divisive. A further value in the book is his treatment of the objections to unity coming from the side of radical independency seldom treated as seriously as it should be by ecumenical writers. At this point his appeal to the New Testament seems to an Anglican reviewer to result in a

complete refutation of the position discussed. But then a radical independent reader might feel that certain Anglican claims had been equally finally refuted by the same means, and of course they have not. It will take more original theological thinking than appears in this book to convince Anglicans or others who wholly or in part hold to the "catholic" tradition that the values they have stood for have been safeguarded, and that their distinctive witness can now be given up.

I believe that this book will do much good to the ecumenical cause in the American scene, where the challenge of organic unity has hardly yet been heard in its full force, but as contribution to the *solution*, as opposed to the *statement*, of the problems which present the most acute obstacles to the cause of unity it can hardly be said to add anything fresh. We have been refuting one another from the New Testament ever since division began, and as the author clearly shows, we are not nearer unity, and the rate of schism still exceeds the rate of reunion. It does not make our criticisms of one another's positions less divisive to call the view disapproved of "an obstacle to the cause of unity". Surely we should get much further if we stopped refuting one another and tried to see the New Testament *justification* for the position that infuriates or puzzles us at present, and to see how the values it stands for could make a contribution to our own church life. Sometimes Dr. Craig does this, and perhaps that is why one is left with the disappointed feeling that he could have written a much more creative book. As it is one is led to wonder whether he has not something of the old hand's despair at solving the worst problems; as he says, with some issues the better they are understood the more insoluble they appear. This is true, if we progress only in our intellectual understanding of them. Dr. Craig can state a "catholic" position without error, but I doubt if he can see inside it. If he could, and if I as an Anglican could see better into his, the problem might look different to both of us, and perhaps more soluble. But then how could we convince our churches of what we had understood of one another?

I must not close on a negative note, because I think this can be a very valuable book for the kind of audience it was written for, and that must include a great many members of the Federation: I mean the non-expert public who can understand a theological issue when put as lucidly as by Dr. Craig and who need some further convincing about the necessity and possibility of a united Church. It is of vital importance that more people should feel in their bones the fact that is the key note of this book — without unity the Church cannot exist in its fulness.

WILLIAM NICHOLLS.

THE IDEA OF A RESPONSIBLE UNIVERSITY IN ASIA TODAY.

This 200-page book comes out of the Asian University Teachers' Consultation sponsored by the W.S.C.F. in Indonesia in December, 1951. It contains a description and interpretation of the Consultation by M. M. Thomas, Vice-Chairman of the Federation, the main papers presented, and a summary of the discussions and commission findings. Papers on the university situation in the West are appended.

Copies may be ordered from the W.S.C.F., 13 rue Calvin, Geneva. Price Sw. frs. 3.00, 4s., \$1.00.

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In a review of *Christ and Culture* by H. Richard Niebuhr, published in the last number of *The Student World*, the hope was expressed that a British edition might be published. Faber and Faber has recently made this book available in Great Britain.